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EDITED BY FLORENCE ROBINSON
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HOW TO USE THE PRAYER-BOOK

HOW TO USE

THE PRAYER BOOK

BY

MRS. G. J. ROMANES

AUTHOR OF

"THE LIFE AND LETTERS OF GEORGE JOHN ROMANES," "MEDITATIONS ON THE EPISTLE OF ST JAMES," ETC.

NEW EDITION

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EDITOR'S PREFACE

THE aim of this series is to provide a graduated course of theological study which will be intelligible and interesting to children and young people. The treatment of the subjects throughout (and especially in the earlier volumes) will be as simple as it is possible to make it; but, at the same time, great care will be taken to secure that the instruction given is in harmony with the principles of the teaching of the English Church, and not inconsistent with the assured results of the best Biblical and historical criticism.

It is hoped that parents and teachers may find these "Guides" of use to them in their endeavour to impart religious knowledge; and it is suggested

that their children and pupils should be encouraged to form a "Sunday Library" of the little books as they appear.

The writers will be more than repaid for the pains they have expended if any of their readers are helped to understand and rejoice in the fresh light upon the old truths of the Christian Faith which in these days is pouring upon us from every side.

F. R.

PREFATORY NOTE

This little book is not meant to be a history of the Prayer-book. It is meant rather as an aid to understanding what a "treasury of devotion" and what a lofty ideal of faith and of conduct are contained in the English Prayer-book.

The writer wishes to express her extreme indebtedness to Mr. Frere for his admirable edition of Procter's *History of the Prayer-book*, to Mr. Pullan for his two books in the *Oxford Library of Practical Theology*, and to Prebendary Reynolds for his lately published history of the Prayer-book.

E. R.

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THE BOOK OF COMMON PRAYER

MOST of us have been tolerably familiar with our Prayer-books ever since we could read, but perhaps very few of the numbers of boys and girls who year by year are brought to be confirmed know as much as they ought to do of the teaching of the book, and of how much it has done to build up English Churchmen and Church-women. It is not a perfect book, but it is a wonderful proof of the good hand of God upon us. It is the peculiar heritage of the branch of Christ's Holy Catholic Church to which we belong—'Our Mother of whom we were born to God.'

The Book of Common Prayer—that is to say, of prayer which the Church offers as a whole. Our private prayers are very important, but the Prayer-book is not directly concerned with them, but with the worship we offer in common as one body—what

we should call *corporate worship*, where the many are united as one body.

It is perhaps worth while to notice that *forms* of prayer have been in use in the Christian Church since the earliest times. No doubt the services grew out of those three forms our Lord gave to His Church—

1. The Lord's Prayer
2. The Words of Baptism.
3. The Words of Communion.

Forms of prayer were used in the Jewish synagogues.

At the same time, we must be careful to notice that the full title of the Prayer-book is—

THE BOOK OF COMMON PRAYER,

AND ADMINISTRATION OF THE SACRAMENTS, AND OTHER RITES AND CEREMONIES OF THE CHURCH, ACCORDING TO THE USE OF THE CHURCH OF ENGLAND;

TOGETHER WITH THE

PSALTER OR PSALMS OF DAVID,

POINTED AS THEY ARE TO BE SUNG OR SAID IN CHURCHES; AND THE FORM AND MANNER OF MAKING, ORDAINING, AND CONSECRATING OF BISHOPS, PRIESTS, AND DEACONS,

We see that it is not only for prayer that we come to church, still less is it only to hear sermons. It is for worship, which is made up of several elements, of which prayer is only one.

The chief divisions of the book are—

Morning and Evening Prayer.
The Litany.
The Office for Holy Communion.
The Offices for Holy Baptism and Confirmation.
Occasional Offices.

As Prebendary Reynolds puts it in his excellent work on the Prayer-book, "The Holy Communion office is, as it were, the sun of worship round which the other services revolve."

Morning Prayer and the Litany are meant to lead up to Holy Communion, Evening Prayer looks back on it.

We will begin by studying the offices for Morning and Evening Prayer.

In order to understand these offices, it is needful that we should know something of English history.

The great change of ideas, which we call the Reformation, and the great impulse given to learning in the sixteenth century, which we call the Renaissance, produced much unsettlement, and also most desirable changes in the religious life of Europe. We cannot

go into the history of England or of the English Church in this book. You must read such books as Mr Oman's and Mr Gardiner's histories of England; and later on, it is to be hoped, all who use this book will read Mr Wakeman's and Mr Hutton's histories of the Church of England, and the *English Church in the Sixteenth Century*, by Mr James Gairdner.

The Church of England, let us remember, did not begin at the time of the Reformation. It was planted in England by St Augustine, who arrived in 597, and who found there an early British Church, which was independent of the English Church, but which had great influence in the North of England, in Scotland, and Ireland.

By degrees the Church spread over England, the British Church was merged into the English, and on the whole the service used most generally for the Holy Communion was that brought over by Augustine—the Roman *Liturgy*, or Service for Holy Communion.

But there were other services, and it is from these that our Morning and Evening Prayer were shaped as we now have them. The services were by no means uniform; almost every diocese had what is called its *Use*, or Order of Service (we see the word *Use* on the

title-page of the Prayer-book, the *Use* of the Church of England).

One Use or Service-book stood out rather in front of the rest; this was the Breviary of Sarum, or Salisbury.

Benedict Biscop, Abbot of Wearmouth, had brought to England St Benedict's beautiful system of Prayer for the 'Seven Hours' of the Day, or the Breviary.

They were Matins, Lauds, or Nocturns, Midnight.

Prime	6 a.m.
Terce	9 „
Sext	12
Nones	3 p.m.
Vespers	6 „
Compline	9 „

These were put together and called the Breviary. They were said by all Religious Houses, and sometimes lay people were allowed to be present.

Out of the Sarum Breviary, the one most used in England since the days of Osmund, Bishop of Salisbury in 1085, Cranmer reduced the public offices to two, Morning and Evening Prayer; but he (at one time at any rate) wished the clergy to say the 'Seven Hours,' and in the English Church at the present time numbers of people say some of the offices in

addition to attendance at Morning and Evening Prayer.

The great objects in view in these first changes were to make the offices intelligible to the lay people, by translating them from Latin, and to restore regular reading of Holy Scripture in much larger portions than had hitherto been the custom. Perhaps we should remember that the main purpose of the old offices when they were first drawn up was—not so much instructing or edifying men, but offering up worship to God. The Prayer-book as we have it unites both purposes.

The first English Prayer-book was translated in 1549, and was first used on Whitsun Day, 1549. It is, as Prebendary Reynolds says, "an excellent book, it kept what was really primitive and catholic;" but it did not satisfy the extreme reformers, who caused a revision to be made, and a second Prayer-book appeared in 1552, but was used for a few months only. A revised edition appeared in 1559; and in 1604 and in 1661 a few additions were made, but what we use now is practically the Prayer-book of 1559, with some additions in the last part of the Catechism.

Our morning and evening offices, as we have them now, are strongly marked with the penitential note which is characteristic of the English Church.

In 1552, the Sentences and Exhortation were added to Morning Prayer, and in 1661 to Evening Prayer.

As we go carefully through the *Sentences* we see how they teach the real need for penitence. In our English Prayer-book the fact is brought out that baptized Christians who wish to serve God will, as they go on increasing in devotion to His service, go on increasing in penitence, in tenderness of conscience.

The *Confession* and *Absolution* should be most stimulating and comforting. But the Confession in the Prayer-book should never be allowed to take the place of a real definite confession of individual sin to God. It is a great pity to allow ourselves to come in late to church and lose the Confession and the message of pardon. Remember George Herbert's

> Stay not for the other pin ; why, thou hast lost
> A joy for it worth worlds ;

which shews that he believed in the efficacy of this word of forgiveness.

We need only refer to the words in St John's Gospel (xx. 22, 23) to prove that God has 'given power and commandment to His ministers to declare and pronounce to His people . . . the absolution and remission of their sins.' It is worth noticing

the words 'godly, righteous, and sober' in the Confession. Our threefold duty to God, our neighbour, and ourselves is here brought out. In the Absolution, the words 'those things which we do at this present' refer to the worship we are about to offer to God. The Lord's Prayer follows, and the versicles, 'O Lord, open Thou our lips,' etc., which have been used since the sixth century. The Gloria Patri ('Glory be to the Father,' etc.) is, as it were, a short creed, and comes to us from the Greek Church.

Later on the words 'Praise ye the Lord,' and the reply, 'The Lord's Name be praised,' were added to the Gloria Patri.

The *Venite* ('O come') is, as it were, the introductory anthem to the Service of Praise. We may notice that Psalms used always to be known by their Latin names or titles; this is the *Venite*, the 51st is the *Miserere*, etc.

This Psalm should remind us that we Christians are now God's Chosen People, and that the warnings to the Israelites are applicable to us; notice how this is brought out in the Epistle to the Hebrews.

'Corners' in the fourth verse of the *Venite* is more correctly translated "deep places" in the Revised Version.

The Psalter, or Book of Psalms, is the Book of

Devotions of the whole Church, but it is only since 1549 that the English Church has adopted the practice of saying the Psalter through once a month. In the Breviary services the Psalter was said through in the course of a week, and any one who says the offices for Prime, Terce, Nones, Sext, recites the 119th Psalm daily. The Psalms were not said through in order, but arranged in groups. We can easily see this by looking at the service for Compline, which is found in so many books. The Psalms are 4th, 31st (1–7), 91st, and 134th; these are peculiarly appropriate for use at night.

The translation of the Psalms is that made in 1539. When in 1662 many of the passages from the Bible used in the Prayer-book were changed from the translation of 1539 to the Authorised Version, the Psalms were left, as the 1539 translation had become familiar, and was more metrical and suitable for chanting.

The recitation of the whole Psalter once a month will be a great blessing to us if we will faithfully observe it. For special days there are special Psalms, and it is much to be desired that one other Festival at least had proper Psalms attached to it—the Epiphany.

It is an extraordinary benefit to have the Psalms

in one's head and one's heart, and it is a good plan to learn Psalms by heart; children cannot begin too soon.

In the services of the Breviary the Psalms were introduced by *antiphons*, that is, verses generally taken from Holy Scripture which, as it were, gave the key-note to the services of the day. The *Venite*, for instance, is really an antiphon or introduction to worship. The word antiphon (anthem is the same word) means 'sounding on alternate sides,' that is, where the choir sit on opposite sides and sing alternately.

The *Lessons*, or readings, take us through most of the Old Testament once, and through the New Testament twice, in the course of the year.

There are proper First Lessons for every Sunday and Holy Day, but proper Second Lessons for special Festivals only.

In the services for the Hours, the readings from Holy Scripture were designed not so much for instruction as for praise, the aim and ideal being to make the offices purely acts of worship.

In this way our English offices aim at both worship and instruction, and it is a priceless blessing to read the Bible through.

It is very sad to see the listless and careless way in which many people listen, or do *not* listen, to the

Lessons, and it is an excellent plan to follow the reading in our Bibles (especially in the Revised Version) or Greek Testaments, and to read Psalms and Lessons at home when we cannot attend the daily recitation of Morning and Evening Prayer. All priests are bound to recite the offices of Morning and Evening Prayer every day.

The present Table of Lessons was drawn up in 1871, and is in many ways an improvement on the old table; the Lessons for Saints' Days are more appropriate, the daily Lessons are shortened, and attention is not paid to the division into chapters when this division, as it often does, spoils the sense of the passage. On the other hand, some of the old ideas seem to have been needlessly departed from, and it is a great pity that the Lessons from the Apocrypha have been so much reduced.

By adhering to the plan of reading the Lessons, or even one of them, we are saved from neglecting portions which do not appeal to our own fancies, and from passing over the beautiful books of Wisdom and of Ecclesiasticus, which come in that part of the Bible known as the Deutero-canonical Books, or the Apocrypha. Apocrypha is a Greek word which means 'hidden,' and it is not exactly known why the term was applied to these books, which were written by

Greek-speaking Jews in the last three centuries before our Lord's birth.

The books contain histories, with a good deal of legendary matter, and also most beautiful spiritual teaching. The Church reads them for instruction of life and manners.

The word apocryphal is so often used in a bad sense that it is rather a pity it is ever applied to these books ; the term Deutero-canonical, meaning canonical in a secondary sense, is much better. No Bible should ever be bought which does not contain them.

The *Te Deum Laudamus* ('We praise Thee, O God') was used daily in the old services, and deserves a book to itself.

It stands first in order of the canticles, the hymns of praise, and as Canon Ashwell in some beautiful papers taught us long ago, the object of these hymns of praise is—

1. To respond to the reading of Holy Scripture.
2. To introduce further readings of Holy Scripture.
3. To connect the readings from the Old Testament with those from the New.

Holy Scripture begins with the revelation of God, and goes on to revelations of the Son and of the Spirit, and takes us on to the final judgment.

And the *Te Deum* does all this. It begins : 'We

praise Thee, O God,' it takes in the Gospel history, the revelation of the Spirit, it takes us on to death, to the final judgment. It is a thanksgiving for the revelation of God. When we sing it we are thanking God for what He has told us of Himself. It is a question we should ask ourselves, Do we try to thank God for having revealed to us all this for which we praise Him? Would it distress us if it were all to be blotted out from us?

Notice, too, that the great facts of the Gospel story are the chain which binds the hymn together, and let us remember that the whole faith rests on clear, definite facts—Christ has come, is coming, will come: Christ was born, and died and rose and will come.

Then, again, no doubt the great hymn is made up of more than one ancient hymn; in its present form it may go back as early as 387 A.D. There is a familiar tradition, which you probably know, that as St Ambrose was baptizing St Augustine at Milan on Easter Eve, 337 A.D., the Spirit inspired them to sing the *Te Deum* in alternate verses.

But St Cyprian quotes portions of it as early as 252 A.D. In its earliest form it ended with the words—

'Make them to be numbered with Thy saints in glory everlasting.'

But in its present form it was sung at a French abbey early in the fifth century, and Hilary, the abbot, became Bishop of Arles in 440 A.D. It is now thought that the *Te Deum* is the work of Niceta, a missionary bishop in Dacia, 370–420 A.D.

Creed, praise, prayer, this is the threefold division of the present hymn. And we notice how we sink down from adoration and praise to penitence. We begin by raising ourselves to heaven, we join with the sinless hosts, angels, cherubim, seraphim, then with the redeemed, and from the Church beyond the veil we come to the Church yet militant on earth. Notice how the words are changed; the angels *cry aloud*, the apostles, prophets, martyrs *praise*, but the Holy Church '*doth acknowledge* (*i.e.* bear witness to) Thee.' We sing of praise above and witness below, and we then recite our belief in the Father, the Son, and the Holy Ghost, and in the special work of our Lord for us.

Then we pass on to our own needs, and our hymn turns into prayer for help, for ruling, for heavenward leading. We pray for mercy, and that we may be kept from sin. And then—but not till then—each prays for himself or herself. At first we join ourselves with the whole Church, then we pray for the congregation or group of people singing or saying

the words, and lastly we think of ourselves—our own souls.

'O Lord, in Thee have *I* trusted, let *me* never be confounded.'

This is a wonderful lesson. We are members of the Body of Christ, of the Church. Through the Church and *in* the Church we receive salvation, the gift of the Spirit, and yet we each of us stand in a peculiar relation to Christ, to God, a relation in which no other soul stands. "We triumph together, but we are saved one by one."

First of all the hymn teaches us what the life of heaven is. Joy, praise, and worship—are *these* in any way real to us? Is it a happiness to praise God?

Do we know that God is our Father, and do we realize His Majesty? The *Te Deum* lifts us above all familiarity, checks irreverence, and yet leads us to think of God, of the Blessed Trinity, in His most tender, most loving relations with us; we are taught to praise our Lord, and yet to remember that He who saves us will come to judge us.

And this hymn teaches us what kind of life should be ours—daily praise, daily prayer, and constant looking to God for help, constant penitence and yet joy, fellowship with the *whole* Church.

The First and Second Lessons are connected in the *Te Deum*.

In the first place, we have the praises of God, of Jehovah, that is, God the Lord, for the word 'Lord' here, as has been pointed out, is the equivalent to the Hebrew 'Jehovah,' and we go on to praise Him, as Isaiah describes the hosts of heaven praising God in that great vision which was granted to him (Isa. vi.). And then from what has been revealed to us in the Old Testament of God as Jehovah and as the Father Everlasting, we pass on to the revelation granted to us in the New.

"Thus," as has been beautifully said, "the great *Te Deum* shews the meeting-point of the two Testaments, and brings each into the full light which the other sheds upon it."

And we are bidden to think not only of what Christ has done for us, but of what He does for us now. We mingle prayer and praise, looking forward to the time when we shall sing the new song of which St John tells us in the Revelation: "And they sing a new song, saying, Worthy art Thou to take the book, and to open the seals thereof: for Thou wast slain, and didst purchase unto God with Thy blood men of every tribe, and tongue, and people, and nation."

It is interesting to notice that, of all the canticles, the *Te Deum* alone has no Gloria. This is because it is itself one great song of praise to God, the Father, Son and Holy Ghost.

As was said by the late Canon Ashwell—

> The *Te Deum* fills a position of peculiar interest. It is no longer (only) a beautiful hymn. . . . It becomes the natural, we might almost say the necessary, sequel to those which have gone before (the canticles of the Gospel), a sequel without which the series would have shewn a touch of incompleteness, but which, now that it is added, is bound together into a perfect wholeness. It is the keystone of the arch which the Church of Christ has added to the imperfect fabric of the older covenant, the last perfect note which was wanted to complete the harmony.[1]

The alternative canticle is the *Benedicite*, or Song of the Three Holy Children, which we find in the Apocrypha.

There is no rubric in our present Prayer-book directly enjoining its use at any particular time. But in the first Prayer-book of Edward VI. it was directed that it should be used in Lent. It is generally sung in Advent, and from Septuagesima to Easter, when, in the old Breviary offices, the *Te Deum* was not said.

[1] In some beautiful papers in the *Monthly Packet*, 1868.

It is the hymn for the service of Lauds on Sundays in the Breviary, and in the old English services.

In the Greek version of the book of Daniel this hymn or song follows after verse twenty-three of Chapter III. It begins as follows : "And they walked in the midst of the fire, praising God and blessing the Lord." Then follows a prayer of Azariah or Shadrach. At verse twenty-six the book continues—

> But the angel of the Lord came down into the furnace together with Azariah and his fellows, and he smote the flame of the fire out of the furnace, and made the midst of the furnace as it had been a moist whirling wind, so that the fire touched them not at all, neither hurt nor troubled them. Then the three, as out of one mouth, praised, and glorified and blessed God in the furnace, saying, Blessed art Thou, O Lord God of our fathers : and to be praised and exalted above all for ever. And blessed is Thy glorious and holy name : and to be praised and exalted above all for ever. Blessed art Thou in the temple of Thine holy glory : and to be praised and glorified above all for ever. Blessed art Thou that beholdest the depths, and sittest upon the cherubims : and to be praised and exalted above all for ever. Blessed art Thou on the glorious throne of Thy kingdom : and to be praised and glorified above all for ever. Blessed art Thou in the firmament of heaven : and above all to be praised and glorified for ever.

Then begins the hymn as we have it, and if it is only a legend which ascribes this glorious song

to the three children, none the less is it full of teaching.

For even now it is true that as God's people walk in a furnace of affliction, He sends His angel and it becomes to them cool and bearable.

Then, we learn that we bear our troubles by cultivating the life of thanksgiving. We learn how the earth and all that is in it does praise God, we grow in the knowledge that the beauty of the world praises God and speaks to us of Him, and perhaps we may learn also how real a sin it is to spoil the beauty of the world by ugliness, as is so often done.

We must learn to enter into the joy of praise, the realization that all God's works praise Him, and that it is our joy to join in the great song of creation.

Of course the *Te Deum* rises higher; it is the song of the redeemed, of the Catholic Church, but the *Benedicite, Omnia Opera* reaches a very high level, and is full of lessons.

We may notice the fulness of the teaching on the communion of saints. 'O ye spirits and souls of the righteous.' How that leads us to think of the Church beyond the veil!

The mention of names like Ananias, Azarias, and Misael helps us to think of all who are walking in a furnace of affliction.

It is well for us to remember here St Francis of Assisi. He, the man perhaps of all Christ's followers the most like Him, sang *his* hymn of created things.

The *Benedicite* is often used as a thanksgiving after Holy Communion; sometimes in works of devotion you will find a part of it given, beginning in this way—

Let us sing the Song of the Three Children, which they sang as they blessed the Lord in the furnace of fire.
O all ye works of the Lord, etc.
O ye angels of the Lord, etc.
O ye children of men, etc.
O let Israel, etc.
O ye priests, etc.

and so on to the end.

"The *Benedicite* is the Te Deum of creation, as the *Te Deum* is the Benedicite of revelation and redemption."

The *Benedicite* had its own doxology up to 1549—

O let us bless the Father, and the Son, with the Holy Ghost: let us praise Him and magnify Him for ever. Blessed art Thou, O Lord, in the firmament of heaven; worthy to be praised, and glorious, and to be magnified for ever.

It seems a pity this was swept away.

Then follows the Second Lesson from the New

Testament. The Second Lesson at Morning Prayer is taken from the Gospels during the first half of the year, and during the second half we read the Acts and the Epistles ; in the latter half of December both at Morning and Evening Prayer we read most of the Revelation of St John, or, as it is often called, the Apocalypse.

If we cannot find time to read both Lessons, we should try to read the second one carefully, for either Morning or Evening, or at both times. By doing so, we shall read the whole of the New Testament once, if not twice a year. This habit of careful, systematic Bible-reading is one which it is infinitely worth while acquiring. As we grow older and become in our turn heads of households, we shall do well to read the Second Lesson at family prayers.

Then follows the morning hymn of the Incarnation. In some churches it is preceded by a hymn and antiphon. The *Benedictus* is the first of the Gospel canticles, and, as has been said, it really is a summary of the Gospel. For we have the description of man in darkness (abiding = sitting in), and of the Light which shined, and of the deliverance from enemies, our spiritual enemies. It is a great truth which we must not allow ourselves to forget, that on the authority of our blessed Lord Himself we must

believe in the existence of spiritual enemies, of the devil and his angels; twice is there an allusion to these enemies in the hymn. We may note the correspondence between the song and the Acts of the Apostles. St Peter says (Acts x. 38), "He went about . . . healing all that were oppressed of the devil."

It is rightly called the Morning Hymn of the Church; it tells us of the going forth of the Sun of Righteousness, and of the Day Spring, which is a title of our Lord, whose life brings light to His Church. The entire prophetic roll is unfolded. Abraham and David are mentioned by name. Then come those later prophets, who also spoke of holiness and righteousness. And then comes the Gospel, we are delivered from all enemies, we serve Him in holiness. Notice how the Christian life begins with 'remission of sins.' This description of Christian life is very similar to St Paul's great words in the Epistle to the Romans.

St Paul says, "Being made free from sin, and become servants to God, ye have your fruit unto holiness."

Compare with this the words in the *Benedictus*: 'That we being delivered out of the hands of our enemies might serve Him without fear, in holiness

and righteousness.' Note, too, the expression 'all the days of our life,' for we are *completely* delivered. 'Into the way of peace'; we must remember St Paul's words, "Let us have peace with God through our Lord Jesus Christ" (Rom. v. 1).

'Mighty Salvation,' or, as it is translated in the Authorised Version, "Horn of Salvation,"—a power which shall save.

How appropriate this hymn is to the day on which it was uttered, when Zacharias, loosed from his dumbness, poured forth his thanksgiving for the birth of the great forerunner of the Lord. He looked backwards on the promises, and forward to blessings of the Incarnation.

And this hymn is suitable for our morning praise. It comes just as we have heard a Lesson from the New Testament. Now we are to think of Christian service to God. The night has passed, and we are granted a new beginning of the bodily life, and of our spiritual life also.

The *Benedictus* was the hymn for Lauds, the service for daybreak, and was always associated with the 63rd and 64th Psalms, which are most appropriate for use at the very beginning of the day. This hymn is ordered to be always used in Morning Prayer except when it occurs in the Second Lesson,

and on St John Baptist's Day, when it forms the Gospel.

The *Jubilate* ('O be joyful') was introduced as a substitute for the *Benedictus*, perhaps because it was one of the fixed Sunday Psalms in the service of Lauds. It should never be used except on the appointed days.

After the *Benedictus* comes the Creed.

THE CREEDS, COLLECTS, AND CANTICLES

THE Apostles' Creed, exactly as we recite it, seems to date from 750 A.D., and was said in Prime and Compline, but in a somewhat similar form it has been used from the earliest times. It is to be hoped that all who read this book have also learned their Catechism, and have been taught this Creed ; it is not, therefore, needful to enlarge on it here.

As a substitute, the Athanasian Creed is to be said thirteen times in the year. In the service for Prime it was used always on Sundays in the Roman service-books, but daily in the old English service for Prime.

The hymn is called *Quicunque vult, i.e.* Whoever will,' and is commonly termed the Creed of St Athanasius. It was not written by him, but probably owes its name to the fact that it fully asserts those great doctrines of the Trinity and of the

Incarnation, in the defence of which Athanasius spent his life. It was drawn up in Latin about 429 A.D., or possibly 401 A.D.

First of all we must in thinking about this Creed remember that it is a hymn of praise to God for being what He is. It is meant to be sung by the faithful, and it does not concern itself with outsiders. Those who are condemned are not heathen, or persons separated from the Church, such as Unitarians, but those who being in and of the Body of Christ do not keep the Faith. 'Whosoever wisheth to be saved' is the right translation of *Quicunque vult salvus esse.* Every clause defends the Faith against heresies or false opinions.

As has been well said, "The Creed has been framed that we may believe in a true Christ." Note it is not whosoever does not receive the Faith, but whoseover does not *keep* it whole and undefiled.

'The Catholic Faith.' Here again we must remember what is meant by Catholic. It means what has been always and everywhere believed by the Church of God.

The Creed speaks of 'every Person by himself.' This means that each Person of the Holy Trinity is individual and separate.

'Substance' means essence, unity. What do we

believe of God's attributes? This is what the Creed teaches—

God the Father . .	Uncreate. / Incomprehensible.
God the Son . . .	Eternal. / Almighty.
God the Holy Ghost	God. / Lord.

Of these attributes the one word requiring explanation is Incomprehensible—that which is beyond all limits.

Now, all these go to make up one idea of God. God must be Uncreate, Incomprehensible, Eternal, Almighty, God, and Lord. And it is important to the last degree that Christians should have right thoughts about God.

It is good for us sometimes to meditate on our knees for a short time on God, and on His essence, His attributes.

Then the Creed, having taught us the likenesses between the Persons, proclaims the distinctions—

God the Father—the Source of all Being.

God the Son—begotten of the Father.

God the Holy Ghost—proceeding from the Father and the Son.

Now these words, *begotten* and *proceeding*, are

difficult, because human language cannot adequately express Divine realities, but the Church adopted them as fit to shadow forth faintly the relationship of the Divine Persons.

Has this belief any practical bearing on life?

Undoubtedly, when once we begin to shape in our minds the beliefs we hold about God the Father who made the world, God the Son who redeemed all mankind, God the Holy Ghost who sanctifies the elect people of God. If once the belief that there is a loving Father, a Saviour who died, a Spirit who inspires, has come to mean anything to our souls, then we shall see the need of safeguarding the Truth by careful, exact language. That is what theology does for us. It is the Divine Science, and one of the great objects of such a science is to have right, exact statements so far as they go; but never for one moment is it to be thought that we see the whole of God's Truth, or that human minds can grasp the infinite.

After this setting forth of the doctrine of the Trinity the Creed proclaims the necessity of believing rightly the Incarnation of our Lord, *i.e.* that He is Perfect God, who took up Manhood into God.

Indeed, this is most needful. How many people are apt to think our Lord's Godhead, His Divinity,

was His Soul, as it were, thus taking away the real humanity.

Here, again, we could wish for a better translation. Instead of 'Perfect God and Perfect Man,' etc., we should say, "Our Lord is Perfect God and Perfect Man; having a real existence, with a rational soul and human flesh."[1]

We must always remember that our Blessed Lord asked for faith in Himself; this faith includes, of course, faith in His work, but it means belief in a living Person.

Then comes the rehearsal of the facts of His Death, Resurrection, and Ascension, and of His Return to judgment.

This is the Catholic Faith.

There are still many baptized Christians who hold false doctrines which a right understanding of this Creed would enable them to drive away. Many think dimly of three Gods who "map out different spheres of work," and many Christians leave out the work of the Holy Ghost.

As Mr Pullan says, "The true doctrine of the Trinity, like the true doctrine of the Incarnation, lies close to the deepest needs and convictions of the human heart."

[1] Pullan, *Christian Tradition*.

Of the clauses which speak of eternal punishment, we can only say that the whole subject is involved in mystery. Our Lord does speak in clear tones of the possibility of final rejection, and we cannot, dare not, ignore His words. But, He also speaks of boundless mercy, and Faber's beautiful words may well comfort us—

> I have no profession of faith to make about them (the lost), except that God is infinitely merciful to every soul, and that no one ever has been, or ever can be, lost by surprise or trapped in his ignorance; and, as to those who may be lost, I confidently believe that our heavenly Father threw His arms round each created spirit, and looked it full in the face with bright eyes of love, in the darkness of its mortal life, and that of its own deliberate will it would not have Him.[1]

Here, after the Apostles' Creed or the Athanasian Creed, the Service of Praise ends, and the Service changes to prayer and supplication. The Benediction, 'The Lord be with you,' and its response, is very old. We remember in that lovely book of Ruth that Boaz salutes his reapers in the fields of Bethlehem (which means the 'House of Bread') with the words "The Lord be with you," and they reply, "The Lord bless thee."

This is followed by the *Lesser Litany*, as the

[1] *The Creator and the Creature*, p. 393.

'Lord have mercy,' etc., is called. It was felt in old times that the Lord's Prayer was too sacred to be abruptly begun without any preface, and usually the Lord's Prayer is led up to by this invocation of the Holy Trinity. The rubric says, 'with a loud voice,' which means it is to be said aloud. In the old services it was said privately as far as the petition, 'Lead us not into temptation,' and the words 'Deliver us from evil' were said as a response. This custom arose from the fear of the early Christians that the words of the Creed and the Lord's Prayer should become known to the heathen, if by chance any such obtained entrance into a Christian assembly.

Then come the *Versicles*, translated from the old English Use, but almost all taken from the Psalms; we find these in their original form in the book called the "Day Hours" and other similar books.

Next come the *Collects*. The first Collect is always the one for the week in the Communion Service, and thus connects Morning and Evening Prayer with the Eucharist. We will speak again of the Collects when we come to examine the Communion Service, but we should notice the meaning of the word; it probably means the 'gathering' prayer. Our prayers are gathered up into one and offered by the priest. We should also note the structure of the Collects.

A Collect should always have an address, an introductory clause, *e.g.* 'Who art the Author of peace and Lover of concord'; then a petition, and then the pleading in our Lord's Name, 'through Jesus Christ our Lord.'

Collects in their perfection are seen in the book compiled by Dr Bright, *Ancient Collects.*

All the four Collects for Morning and Evening Prayer were brought to England by Augustine. They are found as far back as 492 A.D., and may be much older.

The second Collect for Morning Prayer has suffered a good deal in translation. It should run, 'O God, whom to know is to live, whom to serve is to reign.' Children are sometimes puzzled by the expression, 'In knowledge of whom standeth our eternal life.' A glance at the Latin explains this. 'Whom to know is to live'; we remember our Lord's words in St John xvii., "And this is life eternal that they might know Thee."

The second Collect for the evening asks for inward peace. Note the three steps in the opening sentence, the good wish, the counsel how to carry it out, the deed itself. The prayer breathes calmness over us, and reminds us of what we have just been singing, the *Nunc Dimittis.*

The third Collects are respectively prayers for morning and evening.

And the morning one is out of place when it is said about 11.30 a.m., unless 'through the beginning of this day' is substituted for 'to the beginning.'

The evening Collect breathes the prayer, 'Lighten mine eyes that I sleep not in death.'

The Office for Morning and Evening Prayer ended originally here. The permission to sing an anthem and to use the State prayers was added in 1662. The prayers for the sovereign were always said in the service of the Eucharist in old days; and in the evil times, when the celebration of Holy Communion was terribly infrequent, the necessity for intercessions at other services was felt.

They require little explanation. We should notice that 'wealth' in the prayer for the King means weal, wellness, so to speak.

'Curate,' in the Prayer for Clergy and people, has the same meaning as the French *curé*—the parish priest. The priests who help him are properly assistant curates.

The beautiful prayer of St Chrysostom is so called because it came from the Liturgy of Constantinople, which bears his name. It is a link with the Eastern Church, as it is translated straight from the

Greek; it is not found in the Roman service-books at all.

The Benediction comes from the Sarum Use; it, of course, originates in 2 Cor. xiii. 14.

Evening Prayer need not be considered separately, except for the two canticles. There is no invitatory psalm corresponding to the *Venite*, probably because there was nothing of the sort in the Evening Office of the old Uses.

The *Magnificat* is the evening hymn of the Incarnation, and we shall note that, whereas in the morning our hymn of praise, the *Te Deum*, seems to sum up all revelation, all we have learned of the Church in earth and heaven, so the *Magnificat* brings us back to the thought of the Incarnation, which has united earth and heaven. And notice that in the old English services praise for the Incarnation of the Lord was the predominant thought at the evening offices of Vespers and Compline. For the Incarnation of the Son of God brought light to the world.

In the Song of the Virgin we praise God for having fulfilled the promises, and it is rightly sung after the Old Testament Lesson. Remember, again, that the Old Testament contains the New. It prepares for Christ, looks forward to Christ.

And the *Magnificat* is the song of the Catholic Church. When we praise God, when we sing the final verse, 'He remembering His mercy hath holpen,' etc., we remember the promise to Abraham, "In thy seed shall all the nations of the earth be blessed."

The *Magnificat* is, indeed, the thanksgiving of the Blessed Mother for her own vocation; but, as has been beautifully said, "it swells and expands almost of its own self in the expression of the gratitude of redeemed humanity."

So the Virgin becomes a type of the Church and of the individual Christian soul. Notice how the verses of the *Magnificat* remind us of the Beatitudes.

"Blessed are the pure in heart." The Virgin is the very type of purity, of those to whom Christ has promised that most wonderful gift, that "they shall see God." And she was poor. "Blessed are the poor in spirit."

"Blessed are the meek." 'He hath exalted the meek.'

"Blessed are they which do hunger and thirst after righteousness." 'He hath filled the hungry with good things.'

These are some of the deep harmonies of Holy

Scripture, on which as we ponder God fills us with adoring love and praise.

Then, of course, we will notice the parallel in the Old Testament—Hannah's Song in 1 Sam. ii. 1–10; the *Magnificat* seems founded on it.

The *Magnificat* appears to have been said at Vespers since 500 A.D., but it may have been used much earlier. It used to be preceded by antiphons, one of which is noted in our Prayer-book calendar on December 16. These have been revived in a few churches. For instance, on Christmas Day the following was the antiphon :—

> 'This day Christ is born, this day the Saviour hath appeared.
> This day on earth the angels sing, archangels rejoice.
> This day exult the just, saying, Glory in the highest unto God.'

Instead of the *Magnificat*, a psalm—98th—may be sung. Probably it was inserted in the second Prayer-book of Edward VI. to please the Puritan party, who had an extraordinary aversion to the Gospel canticles.

It has some resemblance to the *Magnificat*, which may be founded on it as well as on the Song of Hannah.

There is one point worth noticing about the three psalms used as canticles—67th, 98th, and 100th—they are all one great song and prophecy of Christ.

However, it is a great pity to omit the *Magnificat*, and it certainly should only be omitted, if at all, on the days when the *Magnificat* comes in the evening Second Lesson.

"The *Nunc Dimittis* is," to quote Canon Ashwell, "peculiarly appropriate to follow the last Lesson of all in the day's reading of the Holy Scripture. It is all pure thanksgiving, and thanksgiving for the full revelation of Christ."

Notice also how this canticle celebrates the coming of Christ into the temple at His Blessed Mother's Purification (St Luke ii.).

We often say this hymn after Holy Communion, and, indeed, it is most appropriate, for the Holy Communion is our Lord's last and best gift to us, and by it He applies to our souls the grace of the Incarnation, so there is a peculiar fitness about a sacramental application of this exquisite canticle.

This hymn has been always said at Compline, the closing service of the Ancient Hours, which many devout people use either privately or with their families.

The antiphons to the *Nunc Dimittis*, the disuse

of which in the Prayer-book is a real loss, are peculiarly beautiful. For instance, the ordinary one—

'Save us, O Lord, waking, guard us sleeping, that awake we may watch with Christ, and asleep may rest in peace.'

Note how Simeon connects the preaching of the Gospel with peace. If we look back at Isa. ix., the morning First Lesson for Christmas Day, we shall see how the same note of peace is struck.

The alternative canticle, Ps. lxvii., seems to be a prophecy of the *Nunc Dimittis.*

Simeon spoke of the Light of God and of the Gospel being for all people. So does the psalm. It is a great missionary hymn, and should stir us up to pray for and care for the spiritual harvest of the world—the souls of men. No one who sings it with heart and mind can put aside care for missions as outside his or her life.

It is impossible to value these daily hymns of praise too highly. No one can really enter into them and make them his own unless he is trying, however imperfectly, to serve God.

This is really why Morning and Evening Prayer are not suitable as mission services for the absolutely unconverted. They are meant to be the expression of devout hearts who are day by day trying to praise

God and to live the life of service to Him whose service is perfect freedom.

Every baptized child ought to be an instructed child, who grows up into the gradual understanding of what is meant by those words of prayer and of praise. Children can enter into and enjoy worship and prayer. But for those who have been brought up quite outside Christian influences, something much simpler is needed, and if we are ever called to work among people who for one cause or another have drifted quite away from religion, we should try to teach them the truth about God, their own souls, their sins, before we insist on attendance at these Services.

THE LITANY

WE now come to the Litany, which is a most beautiful service, perhaps liturgically the very best of all our Prayer-book services.

Litanies come to us from very early days, and were sung at first as prayers for bountiful harvests. Then litanies were used in times of public calamities. But not till the middle of the sixteenth century was it ordered that the English Litany, practically as we have it now, should take the place of the procession every Sunday, and be sung before the High Mass.

From the directions given in Queen Elizabeth's book, 1559, compared with those given in 1549, it would seem that the Litany was meant to be said before the Eucharist on Sundays, Wednesdays, and Fridays. It was a long time before the custom of adding the Litany on to Morning Prayer was introduced; its proper place is before the Eucharist. It was translated by Cranmer from the old Sarum Litany

for Rogation Sunday, with much left out, from a Sarum Litany for the dying, from a German Litany revised by Luther, and from a Sarum Litany for use in the time of war.

Up to 1559, the Litany ended with the Prayer of St Chrysostom, but then, unfortunately, 'The Grace of our Lord' was added, and this gives an idea of completeness, whereas the Eucharist should follow at once. (It will be noticed that the Marriage Service ends, as it were, abruptly, with no final prayer or blessing, and this is probably because the Eucharist was intended to follow.)

We can divide the Litany into six parts—

1. The Invocation to the Trinity, praying for mercy.

2. The Deprecations, or prayers against evil. The prayers of entreaty which begin with 'By the mystery.' These are addressed to God the Son.

3. The Intercessions, prayers for others.

4. Supplications; there are two of these, one for 'the kindly (natural) fruits of the earth,' the other for special blessings for our souls, repentance, forgiveness, and God's grace.

This concludes what are called Suffrages. Some versicles and prayers follow.

We will now consider this beautiful service and try to enter a little into it.

First, what do we mean by '*miserable* sinners'? Some people seem to feel no sense of reality about this expression. It does not mean, of course, that we are always to be wretched and unhappy, but it does mean we need God's pity. And as we grow in tenderness of conscience, we grow in the sense of that need.

'The offences of our forefathers.' This has often been regarded as a prayer for the departed, but we may also make it a prayer for power to conquer any evil tendencies we have inherited. And as we grow up we must pray that we may not be adding to the burden of those who will come after us by our sins.

Coming to the Deprecations, we pray to be delivered from 'the crafts of the devil,' his cunning. And one of these crafts is to make us believe he does not exist.

'Blindness of heart.' We may get into a state which prevents our seeing that things we do are sins, and, indeed, we may become unable to realize spiritual truths at all.

'Pride' is that state which makes us refuse ever to own ourselves in the wrong.

'Vainglory' leads us to boast of what belongs to us, our good looks, our health, etc. All these

prayers against spiritual and fleshly sins may be used as means of self-examination.

When we pray against 'plague' and 'pestilence,' we may well remember that God gives us the means of averting these diseases through scientific discovery, and that the neglect of laws of health and precautions, such as vaccination, is wilful contempt for laws which declare His will.

'Deadly sin' reminds us that there are sins which kill the life of God in the soul, and are known as *mortal* sins. 'Sudden death' means unprepared death.

'Sedition' and plots are evils to the State, and heresies and schisms are evils to the Church.

'Heresy' comes from a Greek word which meant 'choice'—the spirit of choosing what we will believe, what we will reject.

'Schisms' are the rents which divide Christians. They often seem beyond mending, but we must go on praying that in time our Lord's will may be done and His Church be one. We can guard against this temper of schism in ourselves. It is a temptation to some of us to run after any new teacher, and never to stop and ask ourselves if his or her teaching is contrary to what the Church has always taught. For an example Christian Science may be taken.

When we come to the Pleadings, 'By the

mystery of Thy holy Incarnation,' etc., we must remember that each act of our Lord's life has an efficacy for us. Our Lord's Death is called *precious* because it pays the value of the souls of men, which are beyond all price.

Perhaps we might refer, as we plead His *Burial*, to the Easter Eve Collect.

It is well, as we recount all our Lord did and suffered for us, to use these Pleadings as methods of self-examination, and ask whether we know the Gospel story as we should, and whether this story means very much to us? For example, does the fact that Jesus fasted make us willing to practise self-denial? Does His Burial make the grave to be a bed of hope to us?—and so on.

Hymn 287 (*Hymns Ancient and Modern*) explains the petitions, 'In all time of our tribulation,' etc.

'Wealth' means ease, comfort, prosperity, which may come to people in any rank of life, from the comfortably off upper servant to the millionaire, and has its special danger of *hardening* our hearts.

The Intercessions are easy to understand, and should lead us to examine our own private prayers, and consider if intercession has its proper place in them. There are books which will greatly help us

in this most beautiful work—one especially, called *Sursum Corda.*

After the prayers for those set over us in Church and State, and for the peace of the world, we pray for all Christian people whom 'Christ has redeemed,' as the old English prayer said, and then for those who specially need prayer, the erring, the sick, the sorrowful, those in danger, and finally for our enemies, our persecutors and slanderers. On these last we can indeed use self-examination most profitably.

We have supplications for 'the kindly fruits of the earth,' *i.e.* the fruits of the earth after their 'kind,' or nature, and then a prayer for forgiveness for ourselves, our 'sins,' our actual wrong-doing, our 'negligences,' our sins of omission and ignorance, so often wilful, so often due to our own fault. Again, we should make this clause into a form of self-examination, especially as to sins of ignorance. We must not think ignorance is always excusable in God's kingdom of grace any more than in God's kingdom of nature. We are not let off if we put our hands into the fire, because we did not know it burned; neither if we break a spiritual law are we let off because we did not take the trouble to find it out.

Then comes the wonderful prayer to the 'Lamb of God,' a versicle and response praying that God will not

deal with us according to our sins, and then a longer prayer, not said by minister and people, but by the minister alone.

Some versicles occur further on. Notice that the response, '*As* we do put our trust,' means *in proportion as*. In the Collect which follows, '*righteously* have deserved,' means *justly*.

Notice how deep is the *penitential* note; as we grow in our Christian life, our penitence grows too.

Here is the place to notice the Occasional Prayers and Thanksgivings which are ordered to be said before the Prayer of St Chrysostom at Morning and Evening Prayer, and the Litany. They were chiefly arranged by Bishop Cosin, and are for rain, and fair weather, with corresponding thanksgivings, a prayer in time of war, thanksgivings for peace, and a prayer to be used in time of plague or sickness.

Of course, we know that there is a good deal of difficulty felt as to prayer for blessings, when we know that these blessings depend on exact laws. But the truth is, we know so little about *laws* spiritual or otherwise, that it is a mistake to put *anything* really out of the sphere of our prayers.

The prayers that follow are only to be used at stated times. First, we should consider the Ember Days; probably the word is derived from the old

Saxon word 'Ymbren,' a cycle coming round in course. The regular observance of these days was laid down in 1095 at the Council of Placentia. Neither of our Collects is ancient, they were introduced by Bishop Cosin in 1661. They hardly need explanation; we note the reference to 1 St Peter i. 18, 19, and also that 'lay hands suddenly on no man' comes from 1 Tim. v. 22. This means that no one should be ordained without due preparation. The second Collect refers to the different orders of the ministry; into the evidence for these there is not space to enter, but we may take it now for granted that (1) there must be a Christian ministry having its origin in Christ, not in man, and (2) that this ministry is threefold—bishops, priests, deacons.

In regard to the words 'office and administration,' we may take 'office' as referring to the position or rank of the clergyman — whether bishop, priest, or deacon, and 'administration' as referring to the work, the functions, of the ministers, whether in ministering the doctrine, or the sacraments, or the discipline of Christ.

We should try to realize the imperative duty of prayer for the clergy, and we should use these and suchlike prayers in our own private devotions.

The Collect 'to be said after any of the former' is a very old one. It was brought to England by St Augustine, and was in every English Use. The words 'Whose nature and property' mean that what is referred to is part of the attributes of God. 'Tied and bound with the chain of our sins' is an expression full of teaching; we may compare the phrase with the one in the Collect at Morning Prayer, 'Whose service is perfect freedom.' To serve God is to be free, to reign: to serve sin is to be brought under the worst of all slavery. We have only to think of persons who yield to such a sin as drunkenness to see this, but it is equally true of sins of idleness, of temper, of envy.

The Prayer for the High Court of Parliament was composed by Laud. We may notice that the word 'religious' as applied to the King means that his *office* is religious.

The Prayer for all Conditions of Men, composed by Dr Gunning, Master of St John's, Cambridge, has a very missionary ring about it, and it is remarkable that, soon after its use began, the Society for the Propagation of the Gospel began to work. It was not intended by the writer to be used in the evening.

The General Thanksgiving was added in 1662, and is to be recited by the clergyman alone, for

the term 'general' refers to the subject-matter of the Thanksgiving, and not to the manner of its recitation. It is contrasted with the special thanksgivings for peace, for rain, etc. It lifts our thoughts to the work of our Lord for us.

THE OFFICE FOR THE HOLY COMMUNION

We now come to the service round which the other offices centre—the Service of Holy Communion. It is the one service ordained by the Great Head of the Church, and we cannot be too careful in our discussion of it. We enter on holy ground, we are about to think of the Christian's greatest privilege and joy, of the worship on earth which is a shadow of the worship in heaven.

Prebendary Reynolds, in his book on the Prayer-book, says, "The Old Testament closes with a prophecy of this feast." The words in Mal. i. 11, 'From the rising of the sun, even to the going down of the same, My Name shall be great among the Gentiles; and in every place incense shall be offered unto My Name, and a pure offering: for My Name shall be great among the heathen, saith the Lord

of Hosts,' were almost universally applied to the Eucharist by the Early Church.

Properly speaking, it is only to this service that the term 'liturgy' should be applied. The word comes from the Greek which signifies a public duty that a citizen undertakes. It means "something done on behalf of the people," and is used several times in the New Testament (Heb. viii. 6; St Luke i. 23).

We must notice that from the very earliest ages the Holy Communion was the chief act of worship Mr Pullan, in his excellent book on the Prayer-book quotes the accounts of the celebration given by Justin Martyr, 152 A.D., and a later book—the *Canons of Hippolytus*, 195–213 A.D. "The Communion was received fasting, and the deacons and presbyters, with the bishop, were clothed in white vestments 'more beautiful than are the people and as splendid as possible.'" There is a great deal of interesting information in these canons, but we must not linger. We may notice, however, that the words to be used in giving the Communion were—'This is the Body of Christ,' 'This is the Blood of Christ,' and the communicant replied 'Amen.'

As time went on different Liturgies sprang up, or rather developed, but bearing family resemblances.

All existing Liturgies belong to five principal types—Syrian, Byzantine, Alexandrian, Roman, Gallican.[1]

Of these the oldest is the Syriac, or Liturgy of St James, still used by a sect of Christians in Syria.

Our present office has developed by degrees from that contained in the Prayer-book of 1549. It has been altered and re-altered until we have it as it stands, somewhat mutilated, but still in harmony with the faith of the universal Church in regard to the Blessed Mystery which it enshrines.

The names given in the Prayer-book are—

1. Holy Communion.
2. The Lord's Supper.

The first, of course, speaks to us of the great gift we receive, of the intercourse opened out between God and His people, and of the fellowship which they have with each other.

The name 'Lord's Supper' was given owing to the influence exercised over the mind of Archbishop Cranmer by foreign reformers, whose views on the Sacrament were quite inconsistent with the Prayer-book as it stood. It is hardly necessary to remind ourselves that our Lord instituted the Holy Communion after supper, and that the supper alluded to in 1 Cor. xi. 20, 21, is the Agapé, or Love Feast,

[1] See Duchesne's *Origines du Culte Chrétien.*

which had to be discontinued. From verse 23 onwards, of course, St Paul is speaking of the Holy Communion. At the same time, it should be noticed that in the later Middle Ages the Sacrament was often called the Lord's Supper.

Another and better name for the service is the old one—the 'Holy Eucharist' = Thanksgiving. St Paul uses the word in 1 Cor. xi. 24, "giving of thanks." It takes in the whole Liturgy. Our service is one of prayer and thanksgiving from beginning to end.

We must not pass over the word 'Mass' used in the first Prayer-book, which is the word always applied to this service by the Roman Catholic Church. It has no doctrinal meaning at all. Its origin is obscure, and not improbably arose from the words said to the unbaptized, who were obliged to leave after the Gospel—'Go, you are dismissed.' It is a great pity that so much has been said about the Mass, as though it was something unlawful, for, after all, the Mass, as said in the Roman Church, and our own English Liturgy are strikingly alike, as is to be expected, in substance, and to some extent in structure.

The rubrics at the beginning of the service must be noticed.

The first is seldom obeyed, and it is greatly to be lamented that there is so little possibility of keeping unfit persons back from the altar.

The second forbids persons living in open sin to come. 'Naughty' means 'good for nothing.'

It should be noticed that one reason why persons are seldom formally 'excommunicated' is that those who are living in sin generally excommunicate themselves by not coming to receive Holy Communion at all.

In foreign missions converts are frequently kept back from Communion on relapsing into deadly sin, and on repentance are restored.

The last rubric has, unhappily, been the subject of much disputing. It was originally made for a position of the holy table different from that which now universally obtains, and in no way runs counter to that immediately before the Prayer of Consecration.

Coming now to the service. It was formerly always begun by the singing or saying of a psalm, called the Introit, and this has been to some extent restored among ourselves at choral celebrations by the singing of a hymn or psalm.

In the Roman service the *Gloria in Excelsis* follows, but it was placed just before the final blessing in Edward VI.'s second book. Thus our service, as has been remarked, strikes a penitential note.

For the reading from the Old Testament so often found in the ancient services, we have the Ten Commandments. In the Communion Service of the Scottish Episcopal Church, the summary of the Ten Commandments, given by our Lord in St Matt. xxii. 37–40, may be substituted. This is also the case in the American Church.

The Commandments are doubtless recited here in order to remind us that they should form a basis for self-examination before Communion.

Next come the Collects for the King. They were drawn up as they are in 1549, but have traces of an earlier origin. The first, of course, refers to St Paul's words in Rom. xiii., and in the second we see an allusion to Prov. xxi. An alternative Collect is given in the Scottish office.

Next follows the Collect for the day, but to go into the history of these would almost require a separate book. Many come direct from the Sarum Service-book, a few were composed by Archbishop Cranmer and Bishop Cosin, and a few were adapted from antiphons, *e.g.* the Collect for the Sunday after Ascension Day. In the first Prayer-book more than one Collect was given for the great Festivals, and the Irish Church has restored those for Christmas and Easter.

Our present arrangement of Epistles and Gospels is very ancient, and goes back to a selection of passages to be read at Mass made by St Jerome in 370 A.D.

In ancient days the congregation sat during the reading of the Epistle, but in later ages there were no seats provided, and standing and kneeling were the only positions possible.

In the old services a psalm, called a *gradual* because it was sung from the altar steps, was sung after the Epistle, and this has been restored in some Churches. The congregation invariably stood during the reading of the Gospel, and in primitive days lights were always carried in front of the person who was to read it. In the Sarum Service-book, and in Edward's first book, 'Glory be to Thee, O Lord,' was ordered before the Gospel, and this has always been continued, though not ordered, since 1549. In the Scottish Prayer-book it is enjoined, and also 'Thanks be to Thee, O Lord, for this Thy glorious Gospel' at the end.

The Collect, Epistle, and Gospel are the Church's lesson for the week, and we should be most careful never to omit reading them if we have been unavoidably prevented from hearing them in church.

The Nicene Creed is the only confession of Faith the history of which we know.

It is the work of two Councils, and the work of the undivided Church; it is the one most used in the Greek Church. Unhappily the Greek and Latin Churches separated from one another on the question of the 'proceeding' of the Holy Ghost 'from the Father *and* the Son.' These last words are not found in the original form of the Creed, nor in the present Greek version. The first words originally were, not '*I* believe,' but '*We* believe.'

The Creed deserves a chapter wholly to itself; it is a most precious bulwark of the Faith, and we should try more and more to realize the glory and the beauty of that Faith.

The origin of the Creed was, of course, the dispute between Catholic Christians and those who had come from one cause or another to disbelieve or not to accept the doctrine of our Lord's eternal existence.

We are not to imagine that this false doctrine has passed away; continually we find Christians falling into false ideas about Christ, and with the loss of a right belief about our Lord we lose all the great Christian truths, the doctrines of the Holy Spirit, of redemption, of grace, of sacraments—all go.

The first clause, 'I believe in one God,' is

introductory to the whole. We go on then to our belief in the Three Persons.

'The Father Almighty, Maker of heaven and earth.' There is a text in the book of Ecclesiasticus which seems to apply to 'all things visible and invisible'—"O how desirable are all His works. And that a man may see even to a spark all these things live and remain for ever for all uses, and they are all obedient. All things are double one against another, and He hath made nothing imperfect" (Ecclus. xlii. 22–24). And we may remember 2 Cor. iv. 18—"The things which are seen are temporal, but the things which are not seen are eternal."

We should notice that 'I believe' is repeated for each of the Three Persons. The words in which we declare our belief about the Lord seem almost like a paraphrase of the first chapter of St John. 'Very God of very God' means "real true God, out of true God." We think of Phil. ii. 6.

'Being of one substance.' The word 'substance' is rather difficult to understand. It is meant to express all those qualities which belong to God as God. In the early struggles around this Creed this word was the battleground. For, the party opposed to the Faith tried to express what they thought of Christ in the words "of a like substance."

We are sometimes inclined to think the difference very slight, and not to see that the Faith in our Lord's Divinity was in peril. And not only this, but even the belief in one God was endangered. For, if our Lord were only a created Person, and yet prayers proper to God might be said to Him, why should there not be other created beings to whom like honours might be paid?

'I believe in the Holy Ghost, the Lord'; there we should pause before going on to 'Giver of life.'

Christians do not realize enough the fact that the Holy Ghost is a Person equal with the Father and the Son. He is the Giver of life, of all life; the life of the body and of the soul come from Him.

It is the work of the Holy Ghost to bring home to our souls the truths we have learned, to shew us Jesus Christ. He it is who makes the sacraments of Baptism and Holy Communion to be what they are. He it is who takes of the things of Jesus and shews them to us. He it is who is poured upon us in Confirmation, making us to be, as it were, fully equipped soldiers of Christ. He again comes upon the newly married, giving them the graces they need. And again, in Ordination He is poured on those who are called to the work of the sacred ministry.

We must pray very earnestly that more and more

God will teach us to value the great "Gift of our ascended King," Who has "gone up on high and received gifts for men."

It is well to read those chapters in St John—xiv., xv., xvi.—in which our Lord teaches us of Him who is the "Comforter," and note that this word means 'He who *strengthens*.'

'Who proceedeth from the *Father and the Son*.'

It is very sad that these words should have divided the *Eastern* and *Western* Churches. The Faith of both branches of the Church is alike, but the Greek Church held that the words 'from the Son' had not been introduced by a General Council, and so ought not to be imposed on the whole Church. And since 1054 the Eastern and Western Church have, on that account, been separated the one from the other.

There is no other difference between the Faith of East and West, and it is our most solemn duty earnestly to pray that in God's good time all Christians may be united.

'Who with the Father and the Son together is worshipped and glorified.' Prayer and praise are to be directed to God the Holy Ghost. We pray to Him often in the services of the Church, and we must try

to pray to Him in our own private prayers. It is an excellent practice to use the hymn 'Come, Holy Ghost, our souls inspire,' in our private prayers.

'And I believe *one Catholic and Apostolic Church.*'

One. We may feel that this unity is sadly marred. But the Church *is* one. She has the same Lord, the same Faith. And we must remember—

(1) That we are baptized into the Catholic Church, the whole company of Christians, living and departed. (2) That every baptized Christian belongs, because he is baptized, to the Church, although he may be separated from her outward fellowship through ignorance or no fault of his own.

Catholic means universal.

English people are apt to forget that the Church is for all, not for themselves only.

Apostolic means founded on the Apostles' teaching, and having the apostolic ministry; that is to say, that no minister is properly ordained unless he is ordained by one who can trace back his authority to ordain to the Apostles themselves. "No man taketh this honour unto himself" (Heb. v. 4).

'I acknowledge one *Baptism* for the *Remission* of *Sins.*'

Baptism brings us into the holy fellowship of the Catholic Church. By it we receive 'the remission of

sins'; infants receive remission of the sin they inherit; those who have come to riper years receive as well remission of those sins they have committed before Baptism.

In any case, we are by our Baptism put into a 'state of salvation,' a state in which we are being saved, in which God will give us help, greater and greater help in proportion as we answer back to Him, and as our souls correspond with the grace He gives.

'And I look for the Resurrection of the dead and the Life of the world to come.'

We look forward to that world because by Baptism we share in the life of our risen Lord. What a wonderful and glorious inheritance this Christian life is, if only God will give us grace to realize it. Perhaps the Epistle to the Ephesians makes us realize our life as baptized Christians more than any other New Testament book. Read in this connection Eph. iii., iv., and v. St Paul brings out how the life of a Christian depends on the grace of God, which the Christian receives because he is a member of Christ's Body the Church.

After the Creed follows a long rubric.

First, the curate (the parish priest) gives out the holy days and fasting days of the week. The Prayer-book constantly implies that it is the duty of

her children to observe these days. Do we ever think of Saints' days, and make any effort to observe them? Do we avoid making plans which will prevent our doing so? What about fasting days? Are Fridays at all observed by us?

Then follow notices of celebrations of Holy Communion. And then should follow the notice of banns of marriage. In an Act of Parliament of 1753 it was made illegal to celebrate a marriage unless the banns had been published for three preceding Sundays. Unfortunately the Holy Communion was often not celebrated on Sunday, and in some places there was not even Morning Prayer, so the banns were allowed to be published after the Second Lesson of Evening Prayer. This permission was extended to Morning Prayer, and after a while the University printers omitted the direction to publish the banns after the Nicene Creed. This omission was made without the slightest authority. In many churches the publication of the banns is now made at the proper place, *i.e.* after the Nicene Creed. (*Ban* means 'proclaim.')

Briefs, citations, excommunications are to be read. Formerly letters were read from the King, commanding special prayers and special collections. And now it is not unusual for a letter to be read

from the bishop of the diocese, recommending some special object for the alms and prayers of the faithful.

'Citations' mean summonses. People used to be cited to appear at the Bishop's Court. Bishop Wilson,[1] of Sodor and Man, who in the eighteenth century upheld, in the face of opposition and slander, the Faith and discipline of the Church, was the last to send out citations. His beautiful *Sacra Privata* is well known, and his book on the Lord's Supper was once the standard book of devotion for the children of the Church.

'Excommunications'—casting people out of communion or fellowship—are practically unknown. People who live in sin generally, as has been said, excommunicate themselves. But every now and then it is a clergyman's sad duty to refuse to admit some one to Holy Communion. It is, of course, then his duty always to inform the bishop.

We find references to this power of casting out sinners in St Paul's epistles, especially in that often misunderstood passage, "If any man love not the Lord Jesus Christ let him be anathema," *i.e.* accursed. Then begins a new sentence, "Maranatha" ("The Lord is at hand")—see 1 Cor. xvi. 22.

[1] Bishop Wilson died 1755.

We find frequent instances of excommunication in early Church history, and those who have read history at all know how sadly this weapon was abused in the Middle Ages.

Nothing is to be proclaimed in church except by the minister, nor by him except what is commanded in the Prayer-book or enjoined by authority.

The sermon follows, but is often omitted, especially at early celebrations. 'The Homilies set forth' refer to two volumes of discourses set forth in 1547 by Cranmer, Latimer, and Ridley, and in 1563 by Bishop Jewel.

Next follows the offertory. In old times not only money was offered to God, but the bread and wine for use at the Eucharist itself. During the collection of the alms, sentences from Holy Scripture are said, and sometimes a hymn is sung in addition. The word 'offertory' really refers to these sentences, *not* to the alms. The Scottish Office has some additional sentences, and prefaces them with these words, "Let us present our offerings unto the Lord with reverence and godly fear."

The alms are presented to the priest, who lays them on the holy table, with the bread and wine,

which are brought from a side-table, called the credence table.[1]

There is in the Scottish Office a most beautiful form of offering, which is often given in private books of devotion (see 1 Chron. xxix. 11–14)—

"Blessed be Thou, O Lord God, for ever and ever: Thine, O Lord, is the greatness, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine: Thine is the Kingdom, O Lord, and Thou art exalted as Head above all; both riches and honour come of Thee, and of Thine own we do give unto Thee. Amen."

In the first Prayer-book of 1549 the priest was directed to put into the chalice with the wine 'a little pure and clean water.' Most unfortunately this direction was left out in 1552, and, as Prebendary Reynolds says, "the omission of the mingling made a serious difference between the English Church and the rest of the Catholic Church, and caused a departure from venerable custom."

There is no direction for people who are not communicating to go out, either here or anywhere. There

[1] The word *credence* has an odd derivation. In Italy a side-table, called the "credenza," was always provided in noble houses; here, at ordinary meals, the food was tasted as a safeguard against poison.

is no reason why those who are communicants, though not intending to receive at that particular time, and those who are intending to become communicants, should not remain. People who having been confirmed never communicate are by their own doing cut off from Church fellowship, and should not be present at all, but the service should never be cut into two portions.

Then follows the prayer for the Church.

The word *militant* (fighting) does not occur in the Scottish book. In 1552 the following words were omitted from the Prayer-book of 1549 (a small portion finds a place in the Scottish book, with some alterations):—"And here we do give unto Thee most high praise, and hearty thanks, for the wonderful grace and virtue, declared in all Thy saints, from the beginning of the world: And chiefly in the glorious and most blessed Virgin Mary, Mother of Thy Son Jesu Christ our Lord and God, and in the holy Patriarchs, Prophets, Apostles, and Martyrs, whose examples, O Lord, and steadfastness in Thy faith, and keeping Thy holy Commandments, grant us to follow. We commend unto Thy mercy, O Lord, all other Thy servants, which are departed hence from us, with the sign of faith, and now do rest in the sleep of peace: Grant unto them, we beseech Thee, Thy mercy and everlasting peace, and that, at the day of the general

resurrection, we and all they which be of the mystical body of Thy Son, may altogether be set on His right hand, and hear that His most joyful voice: Come unto Me, O ye that be blessed of My Father, and possess the kingdom which is prepared for you from the beginning of the world."

Up to 1552 this Prayer of Intercession formed part of the Prayer of Consecration, as it does in the Scottish Office.

It is right to offer intercession at this most solemn service, and we find constant exhortations to pray for the Church and for all men throughout the Epistles. But the best example of intercession is, of course, our Blessed Lord, who offered up His great prayer just before He went forth to Gethsemane and Calvary.

We can divide the prayer into three parts—

(1) The Oblation.
(2) The Prayers for the Living.
(3) The Mention of the Departed.

(1) 'Oblations' refer to the bread and wine.

'Who by Thy holy Apostle.' This refers to 1 Tim. ii. 1.

(2) The prayers for the living really include all classes of men, and remind us of what we are all too apt to forget, that we come before God as members of Christ's Body, as "members one of another."

We may notice that the word 'indifferently' means impartially, without making a difference.

(3) The Memorial of the Departed. These beautiful words were added in 1662, to take the place of the passage quoted above. There is no reason to doubt that prayer for the dead is lawful. The Jews prayed for the departed in the synagogue services, which our Lord Himself attended. Unhappily in the later Middle Ages terrible abuses had sprung up in connection with the teaching about the state of souls after death, and it was actually believed that a man who had led a bad life might secure his eternal salvation by leaving on his death-bed so much money to pay for masses for his soul.

This terrible abuse led to a sad reaction, and for a long time prayers for the departed were, as far as the English Church was concerned, used by only a very few devout people. Now, however, they are in much more general use, particularly since the war in South Africa.

The Exhortations.

These long exhortations, which unfortunately in many churches are never read, dwell particularly on the devout reception of the Sacrament of the Body and Blood of Christ; for, at the time of the

Reformation, people had largely lost sight of the fact that Sacramental Communion—the closest fellowship with God and with our fellow-Christians—is the great purpose of this holy service.

The first exhortation is now often left out, as the number of churches in which the Holy Communion is not celebrated weekly grows less. Also the reference to Judas is not very happy, as it is doubtful if Judas received the Holy Communion at all. It ought, however, to be read before the great feasts.

The exhortation concludes with these words—

'And because it is requisite, that no man should come to the Holy Communion, but with a full trust in God's mercy, and with a quiet conscience ; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned minister of God's Word, and open his grief ; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.'

The address ended, in 1549, with these words, which were left out in 1552—

'Requiring such as shall be satisfied with a general confession, not to be offended with them that do use to their further satisfyings the auricular and secret confession to the priest ; nor those also which think needful or convenient, for the

quietness of their own consciences, particularly to open their sins to the priest, to be offended with them that are satisfied with their humble confession to God, and the general confession to the Church. But in all things to follow and keep the rule of charity, and every man to be satisfied with his own conscience, not judging other men's minds or consciences; whereas he hath no warrant of God's Word to the same.'

These words seem to convey the real teaching of the Church on confession. No one is to be *compelled* to confess his sins to God in the presence of a priest, any one *may* do so. All must confess their sins to God, either in His presence alone, or, besides, in the presence of His minister, who, representing the whole Church, against which, as well as against God, we sin, absolves the sinner in God's Name.

The second exhortation was inserted in 1552.

The third exhortation is intended to teach the great duty of self-examination, and the danger of receiving unworthily, *i.e.* in an unfit, unprepared state. No one is really *worthy* to receive.

It is a pity St Paul's words were ever translated 'eateth and drinketh damnation,' when the right translation is *condemnation*, *i.e.* blame, danger.

The exhortation dwells most beautifully on the purposes of the Sacrament, union with Christ, and it is very profitable to read it over at intervals before our communion.

The Invitation

Next follows the Invitation ; in the first Prayer-book it followed the Consecration, as it still does in the Liturgy of the Scottish Church.

In some churches it used to be the custom for the communicants to come up into the chancel when this was read.

The words remind us of the passage in the Epistle to the Hebrews—"having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

In primitive times, in obedience to the words in 2 Cor. xiii. 12—"Greet ye one another with an holy kiss"—the kiss of peace was passed round, the clergy kissing the bishop, the men the men, the women the women. After some centuries a holy picture, called the *Pax*, was handed round and kissed. This custom still prevails in the Roman Church.

The Confession.

Confession of sin, both by priest and people, was found in early Liturgies ; it was made sometimes in silence and sometimes aloud.

As we approach the Holy of Holies we need a fresh sprinkling of Christ's precious Blood ; the verse

quoted from the Epistle to the Hebrews, "our bodies washed with pure water," refers to our baptismal cleansing; and "our hearts sprinkled from an evil conscience" surely indicates the continual cleansing we need in our daily conflict, the cleansing which our Lord symbolized by the washing of His disciples' feet (St John xiii.).

In the Sarum Service-book the priest, as part of his preparation at the beginning, said the form of Confession found in the offices for Prime and Compline; the people then prayed for him, and afterwards recited their confession, and the priest prayed for them and said a form of absolution. Our Confession was, in Edward VI.'s first Prayer-book, directed to be said either by one of the congregation or by one of the ministers, or by the priest himself.

The Puritans had an extraordinary dislike to anything being said in church by the congregation except Amen, and at the Conference of 1662 they did their best to have it recited only by the priest, and as a sort of compromise Bishop Cosin ordered it to be said 'by one of the ministers; both he and all the people kneeling humbly upon their knees.'

The Confession was taken in part from the old Latin form and in part from a book by Hermann, Archbishop of Cologne, called the *Consultatio*, which

was translated into English in 1547, and was much esteemed by Cranmer and others.[1]

Hermann proposes various forms of prayer; his confession is very long, and decidedly inferior to our form, or to the simple and terse Latin.

The Absolution is almost literally translated from the Latin form, with the addition of the words, 'Who of His great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Him.'

The Absolution in the old English Use of Sarum was—

'May the Almighty God have mercy on you, give you remission of all your sins, deliver you from all evil, preserve and strengthen you in good, and bring you to everlasting life.'

The Comfortable Words.

These are peculiar to the English Use; the idea is taken from Hermann. They were probably translated by themselves for the Service-book of 1549.

The first is an answer to the cry in the Confession, 'The burden of them is intolerable.'

The second and the third and fourth are the great proclamation of St Paul and St John. We

[1] Hermann died in 1552.

should note the word *Advocate;* it is the same word which is sometimes translated Comforter, as in the Gospel of St John, when our Lord speaks of "another Comforter." The Greek word is 'Parakletos,' and means one who strengthens, and also one who presents another's petition.

We should also note the word *Propitiation.* 'He is the Propitiation for our sins.' The word is an equivalent to one which means *covering*, and reminds us of the opening words of Ps. xxxii., "Blessed is he . . . whose sin is covered." Our Lord covers our sins and puts them out of sight when He forgives. Note 'He *is* the Propitiation.' This shews the sacrificial aspect of the Eucharist.

The poem for Holy Communion in the *Christian Year* brings out the teaching of these 'Comfortable Words.'

We have now reached the end of what may be regarded from one point of view as the first part of the service for Holy Communion, the part which is meant to prepare us for what is to follow. Repentance and faith and love are what we need; our faith has been shewn forth in the Creed, our repentance in the Confession, our charity in our intercessions for the Church of God, and by our alms. These outward acts should express the inward life of every

Christian. All our life is to be ordered with God in our thoughts, and there should be no *break* between our worship in Church and our life of service.

Sursum Corda and Preface.

Sursum Corda means literally, 'up with your hearts.' The most solemn part of the service now begins. In the Eastern Church this part is known as the Anaphora, a word which means offering, and the Roman Church calls it the Canon, or Rule. The *Preface* means, 'what is said before.' "There has never been a Liturgy without the Sursum Corda and Preface," says Prebendary Reynolds, and one may, indeed, realize how the words, 'Lift up your hearts,' and the answer, 'We lift them up,' link us on to the days of the Apostles. In the Sarum Use, and now in the Scottish Liturgy, this part of the service begins with "The Lord be with you, And with thy Spirit."

The Sanctus, in 1549, stood as follows—

'Holy, holy, holy, Lord God of hosts: Heaven and earth are full of Thy glory. Osannah in the highest. Blessed is he that cometh in the name of the Lord. Glory to Thee, O Lord, in the highest.'

The words 'Blessed is he,' etc., were dropped out

of the Prayer-book of 1552, but are frequently sung at choral celebrations.

The Preface should never be said by the people. They should join at the words, 'Holy, Holy, Holy.' This great hymn takes us back to Isaiah's vision (chap. vi.), and to the song in heaven (see Rev. iv.).

And as we sing or say these blessed words, we should try to realize that we are quite really and truly uniting with the songs of angels and archangels and with the redeemed, for we are made to sit in heavenly places, as St Paul tells us, and in the Eucharist it is not so much that our Lord comes down to us as that He raises us up to Him.

We must pray that we may grow to know the joy of worship, of rising above our own cares and sorrows into the joy of praising God.

On special days, before 'Therefore with angels,' etc., a proper Preface is to be said. 'Proper' means 'specially belonging to.' The Proper Preface is the Preface specially belonging to any feast.

These Proper Prefaces are not found in the Eastern Church, and were introduced into the Western Church about the fifth century. They became very numerous, and were cut down in 1175,

and in the 1549 Prayer-book they were limited to five. The Christmas and Whitsun Prefaces were composed in 1549. The Easter and Ascension Prefaces are ancient, and also the Preface for Trinity Sunday.

In 1552 they were directed to be said, as in our present book, on the day itself, and seven (or, in the case of Whitsuntide six) days after. All great festivals last a week. This is called the *Octave*, and we may notice in passing that if ever we are unhappily kept away from church and Holy Communion on any festival, we can still feel we are keeping it any day within the octave.

It is a great pity that the Proper Prefaces for the Epiphany and for festivals of Apostles and of the Blessed Virgin were left out.

This direction to say the Preface for several days, of course implies that there will be celebrations not only on the feast itself, but on the week-days too.

The only festival without an octave is Trinity Sunday, which is the octave of Whitsun Day, and is really part of the Whitsuntide Festival.

All these Prefaces are very beautiful, and are thanksgivings to God for the blessings of the Faith. They are all little creeds, and they teach us the

great importance of our Faith. The Christmas one brings out the fact that it really matters to us, and is important to each one of us, that our Lord was made man without spot of sin, through the operation (working) of the Holy Ghost; and for what reason? To make us clean. We ought, indeed, often to think *why* all this wonderful plan of salvation was brought about, why the Holy Ghost is given, why our Lord gives us sacraments. To make us holy.

We can turn this Preface into a prayer.

Then the Easter Preface is also a creed, dwelling on another part of the truth.

That our Lord is the *Very* (that is, the True) Paschal Lamb, Whom all the Jewish Passovers prefigured, and that by His Death He has destroyed Death. We should refer to Heb. ii. 14. Our Lord by His Death has made our own deaths to be to us the gate of life. That is the Easter lesson.

The Ascension Day Preface brings out the Ascension lesson, that our Lord is really alive, caring for us, preparing a place for us.

The Whitsun Day Preface rehearses the story of the Day of Pentecost, and gives thanks for that gift to us.

And the Trinity Sunday Preface is really the Creed of St Athanasius in brief, a thanksgiving to God for being what He is. As we grow older in Christian life, we shall find how great a comfort it is for our souls simply to rest on God, to think of Him. And if we try to enter into the special lessons of each festival, and learn how each has a lesson for our own soul, we shall little by little enter into the joy of worship, the peculiar joy which belongs to the Feast of Trinity. The *Christian Year* brings this out wonderfully in the poem for Trinity Sunday.

The Prayer of Humble Access[*Approach*].

In the Prayer-book of 1549 this prayer was placed after the Consecration, immediately before the communicants received. It is so also in the Scottish Office, and it is a pity the 1552 Prayer-book altered the place.

It is a most beautiful prayer; it reminds us of the woman whose daughter was grievously vexed with a devil, and makes us take her words on our lips. It takes us back to the great discourse in St John vi., and our Lord's Promise, "Whoso eateth My Flesh and drinketh My Blood dwelleth in Me and I in him."

We might use this prayer in our own private preparation for Holy Communion.

We should notice these words—

(1) 'Whose property' = it belongs to God to be merciful.

(2) '*So* to eat,' etc. So = in such a manner.

For, every communicant receives the Lord's Body and Blood, but if he comes unworthily it may be to his hurt; we pray that we may come worthily, so that Christ may cleanse, heal, and dwell in us.

And notice the distinction, 'that our sinful bodies may be made clean by His Body, and our souls washed through His most Precious Blood.' Our Lord is the "Saviour of the body," and our bodies are holy because we are made members of His Body. He comes to make us utterly holy, to make our hands pure from deeds of ill, our lips pure from any words that may do harm, and our souls pure by His indwelling.

The Prayer of Consecration.

We have now reached the Holy of Holies. Here heaven and earth meet. We, His Church, are doing what He is ever doing in heaven, pleading for His Church, for us.

The priest is directed to stand *before* the table when he says the Consecration prayer. This cannot mean anything but in *front* of the holy table.

The present Consecration prayer brings out very fully in the introductory part the great truth that Christ has by His Death made a complete satisfaction for the sins of the whole world. The second part of the prayer pleads that we may receive and be partakers of His most blessed Body and Blood, and the third division is the rehearsal of our Lord's own words by the priest, and the accompanying acts, the breaking of the Bread and the taking of the Cup into his hands.

The prayer stops here abruptly.

The most serious omission in our present Consecration prayer is the leaving out of all mention of the Holy Spirit. Curiously enough, there is the same omission in the Roman Service also, but the invocation of the Holy Spirit exists in the Scottish Office, as it did in the early Liturgies. It also seems a pity that the Lord's Prayer is not said immediately after the Consecration, as it was in the Prayer-book of 1549, and as it is in the Scottish Liturgy. In the Prayer-book of 1549, and in the Scottish Office now, the oblation or offering of ourselves follows immediately on the Consecration.

These were in 1549 the concluding words of the Consecration prayer—

'And although we be unworthy (through our manifold sins) to offer unto Thee any sacrifice; yet we beseech Thee to accept this our bounden duty and service, and command these our prayers and supplications, by the ministry of Thy holy angels, to be brought up into Thy holy tabernacle before the sight of Thy Divine Majesty; not weighing our merits, but pardoning our offences, through Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end. Amen.'

It is a pity this was not restored in 1662, but we do have a part of it later on.

For an explanation of what the Consecration prayer really involves, we cannot do better than read and learn Dr Bright's beautiful hymns, 315 and 322 of *Hymns Ancient and Modern*. But we may also notice—

(1) The Sacrifice our Lord made for us on Calvary is not repeated, but it is for ever pleaded.

(2) Our Lord's Presence is quite real. He is spiritually present, and in Holy Communion we receive nothing less than Himself. He is the Great High Priest, and the Lamb "as it had been slain."

This of, course, is our great act of worship; we plead before God the Father, through the power of the Holy Spirit, the Death of Christ; and we join

with the Church on earth, and the Church beyond the veil ; we worship a living Lord, not a dead Lord ; we unite ourselves with Him. Therefore, when we are at this service, we should be earnest in prayer, not only for ourselves, but for every one. These two verses exactly explain what we are doing—

> Father, see Thy children bending at Thy throne,
> Pleading here the Passion of Thine only Son ;
> Pleading here before Thee all His dying love,
> As He pleads it ever in the Courts above.
>
> Not for our wants only we this offering plead,
> But for all Thy children who Thy mercy need ;
> Bless Thy faithful people, win Thy wand'ring sheep,
> Keep the souls departed who in Jesus sleep.

In the Prayer-book of 1549 it was ordered that in the Communion time the clerks shall sing—

> 'O Lamb of God, that takest away the sins of the world: have mercy upon us (twice).
> O Lamb of God, that takest away the sins of the world: grant us thy peace.'

This was unhappily dropped in the Prayer-book of 1552. It has been restored in many churches, and sometimes a hymn is sung.

The communicants are to come up in order ; in some places it is the custom for men to go up first, but

usually people go up in the order of their places in church. We should try to go up directly the person in front of us has gone, and to avoid looking about. Of course gloves should never be worn. We should receive the Bread of Life in our hands, *not* our fingers, and take the cup firmly in our hands at the base.

The words were, in primitive times, simply, 'The Body of Christ,' 'The Blood of Christ.' In 1549, the words were—

'The Body of our Lord Jesus Christ which was given for thee preserve thy body and soul unto everlasting life.

'The Blood of our Lord Jesus Christ which was shed for thee preserve thy body and soul unto everlasting life.'

In 1552, these holy and primitive forms were dropped, and the second part of the words, as we have them now, was substituted. In 1559, the old words were restored, but the latter half—'Take and eat,' and 'Drink this,' etc.—were retained in order not entirely to repel the Puritans. The Scottish Church has only the first half: it is a great disadvantage to have so long a form as the English where there are numbers of communicants. It is quite unlawful to administer Holy Communion to a rail full of people; it completely puts out of sight the fact that the Holy Sacrament is for each one of us, that Christ comes to each one of us, just as He died

for each one of us; in fact, "there is no more authority for using the words over a 'rail full,' than there would be for using the baptismal form only once when there are several to be baptized."[1]

When we return to our places we shall, of course, spend the precious time of waiting in prayer and thanksgiving. We should never sit after the Epistle, but, if we cannot kneel all the time, we should stand, and be very sure to spend the time in prayer, for it is the most precious of all moments. Hymns are often a great help, and there are many beautiful ones in *Hymns Ancient and Modern.*

The Lord's Prayer now follows, and then the Prayer of Oblation, which, as we have seen, properly belongs to the Consecration prayer.

It is a most beautiful prayer. We ask God to accept this sacrifice of praise—our Eucharist, and we pray for the *whole* Church, including, of course, the departed as well as the living—"One family we dwell in Him;" and then we offer ourselves, body and soul, to God. The reference is, of course, to Rom. xii. 1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

[1] Reynolds's *The Book of Common Prayer*, p. 298.

It is much to be wished that this beautiful oblation should be restored to its proper place, as Bishop Cosin pleaded in 1661. Then the Prayer of Thanksgiving, which is read only as the alternative prayer, could always be said. Indeed, we may always say privately whichever of these two prayers is left out.

The Thanksgiving is also most beautiful; a few words require explanation.

Very members incorporate = really members of Christ's Body.

Mystical = spiritual. It is through the Holy Communion that we share in the Communion of Saints.

Duly means (1) that the Holy Communion has been celebrated in all respects according to Christ's institution; (2) received with *due* preparation.

Mysteries. The Blessed Sacrament is often spoken of as "The Holy Mysteries;" that does not mean that the Holy Sacrament is a puzzle, but that it is of "the deep things of God." The great things of the Gospel and the Church are not secrets, but open truths, they are not for the select, but for all—for the poor, for the children, for the humble.

They are, we may even say, simple things. But "it is the greatest mistake in the world to think that

what is simple is opposite to what is deep,' writes the Bishop of Southwark.[1]

And then there is that beautiful phrase, 'do all such good works as thou hast prepared for us to walk in.' It is a wonderful thought that God has given to each of us a special work which no one else can do. It may be a very simple task, perhaps the task of a boy at school, or of a servant in a household, but it is our work given to us by God.

The Gloria in Excelsis.

(Glory in the Highest)

This glorious hymn comes to us from very early days. As far back as 500 A.D. it was sung at the beginning of the service, as it is still in the Roman Church. It was placed at the end of our service in 1552, and certainly does form a beautiful conclusion to our worship. In it we have both praise and prayer. There is no direction as to posture; kneeling is more general when it is said, and standing when it is sung.

[1] *Some Titles and Aspects of the Eucharist.* This little book is in itself simple and yet deep, and is most strongly recommended.

The Blessing.

The first part is, of course, from Phil. iv. 7. The second half comes to us from the sixth century. We think of the words of our Lord, "My peace I give unto you."

The Collects which follow do not really belong to the Communion Service, but are occasional prayers; in fact, in 1549 other occasional prayers were printed here.

The beautiful Collect, 'Assist us mercifully,' is very appropriate for travellers.

The 'Prevent us [Go before us], O Lord,' is often said at the beginning of work.

We cannot be too careful about our own private thanksgivings at the end of this most holy service. Even if we have not received, we should give thanks for having been allowed to take part in the pleading of our Lord's redeeming work.

This Psalm (cxvii.) is a fitting conclusion—

'O praise the Lord, all ye heathen: praise Him, all ye nations.

For His merciful kindness is ever more and more towards us: and the truth of the Lord endureth for ever. Praise the Lord.

Glory be to the Father,' etc.

We may also say the Gospel for Christmas Day, as a thanksgiving for our Lord's Incarnation, the blessings of which are brought to us in Holy Communion.

THE BAPTISMAL SERVICE

We now come to the service for the administration of Holy Baptism—the first of the two great sacraments of the Gospel.

This part of the Prayer-book is taken from the manual or service-book drawn up for the parish priest, and called by this name because it was supposed to be continually in his hand. It contained the offices needed for a priest as he went in and out among his people; the Baptismal, Marriage, Confirmation Services, and those for the Visitation of the Sick and the Burial of the Dead. There were also many other offices which are omitted in our Prayer-book.

Our present office is taken from the old English service. It was considerably altered, as there were three services, for—

(1) The making of a catechumen (that is, one who is about to be baptized).

(2) The blessing of the font.

(3) The Baptism itself.

In the first Prayer-book these three divisions were marked, but in 1552 this was all dropped. The service as we have it now dates from 1662.

Turning to the service itself we may note that in the 1549 book there was a reference to the custom of only administering Baptism at Easter and Whitsuntide—festivals connected with Baptism; but in 1662 permission was given to baptize at any time, though Sundays and holy days are to be preferred.

For, as the introductory rubric says, people ought to be present at this holy service for two reasons—(1) That they may be witnesses to the fact of a child's baptism; (2) that they may be reminded of their own baptism.

A baptism is not a ceremony which only concerns the child and its nearest friends. The congregation should realize that they represent the Church, and are welcoming a brother or sister newly born to God.

The second rubric directs that every child should be brought by godparents; a boy is to have two godfathers and one godmother, a girl is to have one godfather and two godmothers. From the earliest days witnesses were required to testify to the sincerity of the person to be baptized. This was

continued when infant baptism became general, and for many centuries (up to the ninth) only one godparent was required, and the father or mother was allowed to stand. The rule that parents should not be sponsors, and that there should always be three, in time spread over the whole Western Church, and has been retained in our own branch, but parents may stand, although it is not desirable that they should.

The office of a sponsor is a very beautiful, and may be a very useful and blessed one. Any person may undertake it who is a communicant, and as most of us who read this book will probably be at some time of our lives asked to become a sponsor, we should try to realize what we can do to make the office a reality.

The very first duty, of course, is regular prayer for our godchildren.

The next is—to take a real interest in them. We shall very probably not be able to teach them directly, but we can do very much by sending them, as they grow up, good books, and by trying to supplement the influences of home and of school. If our godchildren are, alas, being brought up in a careless and irreligious way, ours may be the only influence but, if they are being nurtured like plants in our Lord's garden, we can just add something

more to all the stores of grace which are being showered on them, by our love, our tenderness, our care. In all these ways we grow in experience of the reality of the family of God.

But, returning to the service, we notice that the Prayer-book clearly intends that the child should be baptized in the presence of the congregation. Nothing is more contrary to the mind of the Church than the modern custom of baptizing children quite apart from the public service. The proper time is after the Second Lesson of Morning or Evening Prayer.

The service opens with an exhortation, which was taken from Archbishop Hermann, to whom we referred in the explanation of the Office for the Holy Communion.

'All men are born in sin;' this is taken chiefly from St Paul's Epistle to the Romans; it was a point of doctrine much insisted on by the Reformers.

The next reference is to St John iii., to the conversation of our Lord with Nicodemus, which we should look out and read. The beautiful prayer which follows was also taken from Hermann, or possibly from a service-book drawn up by Luther, who probably accepted it from a Latin source.[1]

[1] See Procter and Frere's *Book of Common Prayer*, p. 577.

The Old Testament types of Baptism are mentioned, first, the Flood and the Ark of Deliverance. The passage of Holy Scripture quoted is 1 St Peter iii. 20, 21. (Note how St Peter uses baptism in its sense of *washing;* 'filth of the flesh' simply means dirt, and he means that the washing of baptism cleanses the soul.)

Note that the meaning of the first type is, of course, that the Church floats on the waves of Baptism. St Peter says that eight souls were saved by water, even so we are saved by Baptism.

The other type is the passing of the children of Israel through the Red Sea, quoted by St Paul in 1 Cor. x. Note how this type is full of warning. Not all those who passed through the Red Sea were allowed to enter the Promised Land. Even so, the baptized are not certain of attaining to their promised land.

We go on to plead our blessed Lord's Baptism, and we pray that the child 'may be received into the ark of Christ's Church,' and, being 'steadfast in faith, joyful through hope, rooted in charity, may so pass the waves of this troublesome world, that finally he may come to the land of everlasting life.' We should take this most beautiful picture of Christian life and think over it. 'Steadfast in faith,'

not shaken by false teaching, not frightened by new discoveries, but clinging to the living Master. 'Joyful through hope.' Joy is really and truly a grace. So, while we are still young, let us try and repress grumbling, fretting, useless sadness. And how can we? Because of our hope. Beyond everything there is that hope of one day seeing our Lord.

And, 'Rooted in charity.' For this let us often, at least once a year, make it a rule to examine most carefully as to whether we are living the life of love. The Epistle for Quinquagesima will be a great help to us in doing this. Are we carrying out our baptismal profession in these small details of life and conduct?

The scriptural references might be looked out. They are 1 St Peter v., Rom. xii. 12, and Eph. iii. 17, and many other places.

The second prayer comes to us from the old English service, and is most beautiful. It teaches us what it is which we receive in our Baptism—an everlasting blessing. A baptized child can never be unbaptized, and if he remain faithful he is blessed for all eternity, for the child has been given to God. We should notice also the reference to the Sermon on the Mount in the words referring to our Lord's promise, "Ask, and it shall be given," etc. Then

follows the Gospel, so tender, so expressive, followed by an exhortation or explanation taken from Archbishop Hermann. Notice that the word *alloweth* means much more than *permits*. It is derived from the French *allouer*, which comes from the Latin *allaudare* —to praise. 'Alloweth' gives the sense of approbation. Our Lord is pleased when we bring Him the little ones to be made His.

Then comes the beautiful prayer which Christians may use all their lives. They can change the words 'Give Thy holy Spirit to this infant,' etc., to 'Increase in us Thy holy Spirit, that we having been made heirs of everlasting salvation may continue in this state of salvation unto our life's end, through Jesus Christ our Lord.' Thus we are ever reminded of our Baptism.

Then comes a second exhortation, reminding the godparents of what they have already heard. The words 'until he come of age to take it upon himself' do *not* refer to Confirmation, but to the time when a child can understand the difference between right and wrong. Every time a child says the Catechism he takes upon himself his baptismal vows. He is asked, 'Dost thou not think that thou art bound to believe and to do as *they* (thy godparents) promised for thee?'

The child answers, 'Yes, verily, and by God's help so I will,' and adds a deep expression of thankfulness for having been called 'to this state of salvation.'

The solemn vows of Baptism now follow. Renounce, believe, obey—a perfect summary of Christian life.

Notice that renounce means "to send back the enemy's envoys with a hostile message, to declare war against."[1]

It cannot be too carefully remembered that Christian life is a battle, and that we never cease to be soldiers until we die.

Our belief is summed up for us in the short Apostles' Creed. Again, notice that our Faith is founded on facts. There is a God, one God in Three Persons—the Father, the Son, the Holy Ghost. There is a Divine Society, the Church; in the Church the Christian receives forgiveness, and is one with God and with his brethren living and departed. There is a life beyond the grave. All these are facts. The child is not, when he grows up, sent to the Bible to pick and choose a religion for himself, he is not told to look about and see what sect he would like to join.

[1] Reynolds's *The Book of Common Prayer*.

No, he is taught that he belongs to a family, to "the household of God," and the Bible is put into his hands that he may learn the certainty concerning the things wherein he was instructed or taught by word of mouth (St Luke i. 4). That is the New Testament plan.

Then the child is to be taught that God's commands are laid on him. Just as people who are born in a civilized nation have both privileges and duties, so we Christians who are born again into God's Church have blessed privileges and most solemn obligations.

The beautiful prayers which follow may well be used in our private devotions, with, of course, slight changes. Notice how continually the Church dwells on the fact that in Baptism we die to sin.

Then we are made to pray that the child may *grow*. We must remember that all Christian life implies growth. We are to be as trees planted in the garden of the Lord, as the first Psalm says, and by degrees to bear fruit. And this very word *grow* implies that we must not be in a hurry. Children should bear as it were the lovely flowers, which are to become fruit, of gentleness, obedience, trust, reverence. Nothing is more opposed to the teaching of the Bible and the Church than the idea that

children ought to *preach* to others, or that they must go through agonies of conversion and so on. They are God's children, and should be taught about His love, and that because He loves them they must try to keep their robes clean. And last of the five prayers comes one which we cannot pray too often for ourselves and for all Christians. It is a prayer that we may "endure unto the end," that we may be granted 'final perseverance,' as it is called. It is so terrible to think that this beautiful beginning may end in a ruined life—or even in a life far, far short of what God meant that life to be. We who read this book may, and probably *will*, be obliged to take a part in the education of children, our own or other people's. We may have to vote about educational questions. Surely we see how awful it is to allow children to grow up in complete ignorance of what Christian life is and how it began. This Baptismal Service either means that a child is given to God and made a sharer of the Divine life and is to serve Him, or it is an empty ceremony, an awful ceremony.

Then comes a prayer that God will sanctify the water. We must be always mindful that it is through the Holy Ghost that the sacraments become what they are for the souls of men.

Notice the reference to the fact recorded in the

Gospel of St John, that from our Lord's pierced side came out blood and water. This shedding of blood and water has been looked on as representing the two sacraments. (See 1 St John v. 8. Note also the word *mystical*, which means sacramental. The water is made the outward means of bringing the inward grace of Baptism.)

The child is then put into the priest's arms, and he asks the name.

The letter '*N*' is the first letter of the Latin *nomen*—a name.

As we have learned in our Catechism, our names are most important. Do we realize that God knows us by our name?

Then follow the solemn words, 'I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost.' The word *in* should be *into*—it is by baptism we are brought into union with God.

We ought to think more than we do on the Name of God. For it is by the Holy Name—Father, Son, Holy Ghost—that we know anything at all *of* God.

The child now belongs to God.

The rubric points to Baptism by immersion, or dipping, and of course this brings out the fact that Baptism is a death—'buried with Him in Baptism.'

This form of Baptism is often used in the case of converts from heathenism, and is very striking and beautiful.

However, the form usually accepted for children and grown-up people in our cold climate—pouring water on the child—is perfectly right. We must be careful to notice that the priest is directed to pour water on the child, and this is properly done three times. Perhaps we know the beautiful poem in the *Lyra Innocentium.* It is a great pity Mr Keble's second beautiful book of poems is so much neglected, especially by mothers.

> Once in His Name who made thee,
> Once in His Name who died for thee,
> Once in His Name who lives to aid thee,
> We plunge thee in Love's boundless sea.
>
> Christian, dear child, we call thee,
> Threefold the bath, the Name is One,
> Henceforth no evil dream befall thee,
> Now is thy heavenly rest begun.

Then follows the reception of the child.

The child is received into the congregation, not into the Church. His baptism admits him into the Church of Christ, but the congregation receive the new brother or sister. This act of reception is

peculiar to the English Church, and is not a necessary part of Baptism.

The child is signed with the sign of the cross. Hymn 328, of *Hymns Ancient and Modern*, explains this signing very clearly. We remember how the Israelites were marked at the Passover with the blood of the lamb. We are for ever to be Christ's faithful soldiers, ever to confess the Faith of Christ crucified; never to be ashamed of that Faith; manfully to fight under Christ's banner, against the world, the flesh, the devil, and to continue Christ's faithful soldiers and servants unto our life's end.

What a lovely picture. We should use this description of our Christian life as a subject of self-examination. What can be sadder than the knowledge that hundreds of children given to God in Baptism are brought up in complete ignorance of the battle they are pledged to fight, of the Faith they have promised to keep. If every one who reads this book would resolve that with God's help he or she would do what is possible to see that baptized children are taught the Faith, much might be done. The priest hands back the child to the godparents as a sacred trust from God, and says to them that the child is now 'regenerate,' that is, born again,

and is a member of Christ's Church. We must remember that we are baptized into the Holy Catholic Church, not into any one branch, or any sect.

Then follows the Lord's Prayer, said as an act of thanksgiving; it is the prayer which all the baptized have a right to use. The thanksgiving praises God that the child is new-born to God, and brought into the fellowship, the oneness of the Body of Christ, the Church, and goes on to pray that because he is buried with Christ, the child may go on to eternal life. It would be well for us here to read Rom. vi. and Col. iii., and we should see how the service in general, and this prayer in particular, is founded on these passages.

Then follows a solemn exhortation to the god-parents to see that the child is brought up to know the meaning of his baptism, that he is brought to church and taught the Catechism, and finally brought to Confirmation.

Two things may be noticed. First, the Church would have us know that Baptism without Christian education is a terrible mockery. What she would have is that her children should grow up as tender plants in the garden of the Lord, taught day by

day what a Christian must know and believe and do.

> Was not our Lord a little Child,
> Taught by degrees to pray,
> By father dear and mother mild,
> Instructed day by day?

writes Mr. Keble. It is a terrible loss when children are taught everything but the one thing which really matters.

Secondly, the Church is very clear as to when she wishes her children to be confirmed—when they can say the Creed, the Lord's Prayer, the Ten Commandments, and have been instructed in the Catechism. This does not seem to imply delaying of Confirmation until children are fifteen or even older.

There are two more services of Baptism.

One for the Ministration of Private Baptism, and one for the Ministration of Baptism to such as are of Riper Years, and able to answer for themselves.

Private Baptism.

Children can be baptized at home if they are in danger of death; and, indeed, any one can be

baptized anywhere by any person if there is sudden danger.

We should remember this in case we should ever find ourselves called to act.

There are three introductory rubrics—

(1) forbids delay of Baptism;

(2) forbids private Baptism unless absolutely needful;

(3) gives the directions. All that is actually needful is the baptismal formula; but the Lord's Prayer should be said, and some of the Collects which are found in the Office for Public Baptism.

The thanksgiving is slightly altered and shortened.

Then follows the rubric which explains that everything needful has been done, and that the child is lawfully baptized. But it goes on to say that if it lives it must be brought to church and received into the congregation.

The priest either declares that the child has been baptized, or, if he is in doubt, asks questions, the correct form of words and the use of water being the indispensable parts of the Holy Sacrament. Notice also the form with which, if he is not sure whether the child has been baptized, the priest is directed to baptize it. For baptism cannot

be repeated. We are born again, and our new birth remains. For the rest, the service follows the order for Public Baptism.

Baptism of such as are of Riper Years.

The Service for the Baptism of those of Riper Years was drawn up in 1662. We need not examine it in detail, but notice the Gospel is taken from the third chapter of St John, and records the conversation of our Lord with Nicodemus on the new birth, in which occur those solemn words, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

The exhortation is different, and explains very clearly the need of Baptism as proved by Holy Scripture. We have here a good example of what is meant by "The Church to teach, the Bible to prove."

We should notice that the person to be baptized answers the questions for himself. His godparents are witnesses for him, they testify to his sincerity, but do not answer for him. Also the priest takes each person by the right hand.

The address which follows is given to the newly made Christian.

THE CATECHISM

NEXT in order comes the Catechism, which has been excellently explained for younger children in an early volume of this series. As they grow older they should study the Rev. A. W. Robinson's little book on the Catechism, and should read Canon Newbolt's beautiful book, *The Church Catechism*, in the *Oxford Library of Practical Theology*, which is published by Messrs Longmans, as is this series. Miss Yonge's *Conversations on the Catechism* are excellent, and would be most useful if they were edited and shortened. We will not go into a detailed examination of the Catechism.

Notice, however, how the Church takes for granted that all the baptized will present themselves for Confirmation. It is an instruction to be learned of every one before he be brought to be confirmed.

There is a very urgent order to the clergy to

catechise in church, and to heads of families and masters and mistresses to see that the children under their care attend their instructions. We should try as we grow older to carry this rule out in principle. There are so often in large households people who might say "No man cared for my soul" (which is very sad). There are young maids, stable-boys, drudges of both sexes, who are left to grow up without any teaching just when they need it most. Those of us who live in such households should try to see that these are not left out in the cold. Even to read a simple book of instructions once a week with a boy or girl would be something; to see they are confirmed and that they become communicants is a still greater work. We again see the mind of the Church—the children are to be taught in clear and absolutely unfaltering accents the dogmas of Faith.[1]

Catechising is a form of teaching which has been used by the Church from the first days. Notice in the fourth verse of the first chapter of St Luke's Gospel he speaks of Theophilus as having been *instructed*, that is, catechised or taught by word of mouth.

1. "Dogma is only the precise and accurate statement of ascertained truth," says Bishop Creighton in *Thoughts on Education*—a perfect storehouse of wisdom.

We must remember that the early converts to Christianity were all taught the Faith in this way. "The Church to teach, the Bible to prove," is the right method.

As Prebendary Reynolds in his book on the Prayer-book tells us, children were very carefully taught the Faith in the Middle Ages.

We do not know exactly who drew up the first part of the Catechism; it may have been Goodrich, Bishop of Ely. The part about the sacraments was not added until 1604, and, as we must have noticed, is much less simple than the earlier part.

THE OFFICE OF CONFIRMATION

CONFIRMATION has ever been regarded by the Church as the necessary completion of Baptism.

The fulness of the Holy Spirit is given at Confirmation to all baptized Christians, and this is why as a rule no unconfirmed person can be admitted to Holy Communion, for, to quote Mr Frere, "It is only natural that the reception of the fulness of the gift of the Spirit offered to every member of Christ should be first required of those who come to the Lord's Supper."

Confirmation comes to us straight from the Apostles; we read of it in Acts viii. and in Acts xix. In Heb. vi. 2 the laying on of hands is mentioned as one of the principles of the doctrine of Christ.

The way of administering Confirmation has undergone many changes, and there are many differences in the practice of different branches of the Church, but it has always existed.

The names of this rite are—

(1) Laying on of hands (Acts viii. 17, xix. 6; Heb. vi. 2).

(2) The seal, or seals (Eph. i. 12).

(3) Unction, chrism, anointing (1 St John ii. 20, 27).

(4) Confirmation; a name not found in the New Testament, but which was used by St. Ambrose in the fourth century, and which became universal.

In the Middle Ages the familiar word in England was 'bishoping.'

At first Confirmation followed Baptism immediately, and the Eastern Church, in the absence of the bishop, allowed the priest to confirm the newly baptized with the holy oil, or chrism, which had been previously consecrated by the bishop.

Confirmation is a sacrament in the sense that it is a means of grace, and, as Bishop Cosin says, it may well have been one of those matters about which our Lord taught his Apostles during the great Forty Days, when "speaking of the things pertaining to the kingdom of God."

We must be very careful to notice that the renewal of our promises made in Baptism is *not* Confirmation. Children renew their promises every time they say the Catechism. The *ratification*

of the baptismal vows (acknowledging ourselves bound by them) was only added in 1662; and although it is useful and impressive, it is only preparatory to and not an essential part of the Service of Confirmation.

In Confirmation it is not what *we* do that is important, but what God does to us. We come to receive a gift. The anointing with holy oil in this service was dropped in 1549; but, on the other hand, the laying on of hands was definitely restored.

In the Prayer-book of 1549 the bishop pronounced the candidate's name, and said—

'*N.*, I sign thee with the sign of the Cross and lay my hand upon thee. In the Name,' etc.

This beautiful form has been restored in the Scottish Episcopal Church. It was dropped in 1552 in the English Prayer-book.

In 1662 the Catechism was separated from Confirmation.

The question of the bishop about the baptismal vow, and the answer, 'I do,' were inserted in 1662. Probably this is a trace of the old custom that the bishop should ask questions from the Catechism which, up to 1662, was contained in the Confirmation Service.

The Preface which begins the service was adapted

from rubrics. Unfortunately, the most distinctively spiritual side of Confirmation is not referred to in it as it was in the Prayer-book of 1549 and 1552.

The question and answer are most solemn; we must, however, carefully remember that the word 'confirming,' in the bishop's question, has nothing to do with Confirmation proper.

The service proper begins with the versicles and responses.

Then follows the most beautiful prayer of invocation—calling on God for the Holy Spirit. We first thank God for what He has done for the children now to be confirmed. He has given them the new birth, and the forgiveness of sins. Then we pray for the Sevenfold Gifts to be showered upon them. The enumeration of these gifts is from Isa. xi. 2, 3. Notice that there are seven gifts mentioned in Isaiah; the last is quick understanding in the fear of the Lord, and the word we translate by fear is rendered in two different ways in the Latin and in the Greek translation of Isaiah.

The gifts of the Holy Spirit are also enumerated by St Paul in Gal. v., and we may refer to the Beatitudes in St Matt. v.

We will consider each gift as it is mentioned in the prayer.

First of all is *Wisdom*, that gift which teaches us the true value of the things of God; it is really the gift of Faith; it makes us realize the unseen things of God, the value of our own souls, and above all the truth and reality of the claims of God on our souls.

It is for want of this gift that people who begin well allow themselves to be overcome by the things of the world, the things which can be seen and touched.

The Spirit of Understanding. This is the gift which helps us to grasp the mysteries of the Faith, to see what is the importance of a right belief about God. It is this gift which helps us more and more to understand the teaching of Holy Scripture. As Bishop Hall says, "Indeed, it is on our knees that we learn the best things in the best way, that we may expect to be 'taught of the Lord.'"

The Spirit of Counsel. This is the gift we need in our daily life. God the Holy Ghost comes to help us to decide in questions where 'a right judgment' is very much wanted. By this gift He shews us, when two duties seem to clash, which of the two has the first claim. He helps us by this gift in our religious duties and our home duties.

We must pray much for this gift, 'Grant me a right judgment in all things—in this special thing.'

The Spirit of ghostly Strength. This is the gift which enables us to do what is right in the face of our threefold enemy—the world, the flesh, the devil, that when God calls us to a difficult piece of work, we may have strength to carry it out, to persevere.

The Spirit of Knowledge. This is a still higher gift. It is what our Lord means when He says, "And this is life eternal, that they may know Thee."

The knowledge of God grows. From one gift we grow up to another.

We may thankfully receive the help that comes to us from the advice of our pastors; but beyond all this we grow, if we answer back to God, in the knowledge of His will, of Him. We *know* He is our Father, that He loves us, that Jesus is our Saviour; we do not simply believe on authority, but we know for ourselves how gracious the Lord is.

The Spirit of true Godliness or Piety—the spirit of the happy child in his Father's home, full of reverence and of obedience and desire to please that Father by doing, and by what is sometimes harder, bearing, His will.

The Spirit of holy Fear, which seems, as Bishop Hall says, "to be the seal clasping the three pairs of gifts." For without this holy fear we may fall away.

Let us always remember St Paul, who spoke of

the possibility that he himself might be a castaway, and let us fear our own weakness. But there is, beyond this, the holy reverence which restrains us from carelessness, from irreverent jokes, from heedless talk about holy things. This gift restrains us from gossip about holy ordinances ; restrains us from loving religious controversy ; restrains us from harsh judgments about people who do not agree with us. This holy fear restrains us, when we are just returned from Holy Communion, perhaps hardly out of church, from talk about our own affairs, and so on. Bishop Hall says, "In prayer, in watchfulness, in reverent use of all the means of grace, in a restrained spirit about sacred things, the spirit of discipline (holy fear) would teach us to work out our salvation with fear and trembling, because it is God which worketh in us both to will and to do of His good pleasure."

We ought to dwell very much on the work of the Holy Spirit. Notice in this prayer how His fulness is connected with our Confirmation, and our Confirmation is linked on to our Lord's Baptism, where He was anointed by the Holy Spirit. The Holy Ghost dwells in us, but the prayer teaches us that we are, even as our Divine Master, to increase in those gifts—to stir up the gift. It is the Holy Ghost who makes every sacrament the means of grace to us. It is the Holy

Ghost who shews us of the things of Christ, it is He, too, who shews us our own sins, our need of the Saviour. It is greatly to be feared that very many of us do not at all realize this great gift; nor that He who comes to us in our Baptism and in our Confirmation is the same Holy Spirit who came upon our Lord Jesus. It is the spirit of Jesus who dwells in us.

After this prayer the children go up to the bishop, and he lays his hands on them and seals them, not for time, but for eternity. They are to go forth fully equipped in the heavenly armour to begin their grown-up Christian life, going on "from strength to strength." Our Confirmation is only the beginning.

We should notice that the alternative word 'servant' for child is not needful at all. No one, however old, ceases to be God's *child.*

Then follows the Salutation and the Lord's Prayer, and a Collect which comes to us from Archbishop Hermann.

A Collect from the Office for Holy Communion follows, and is evidently meant as an intercession for the whole congregation.

The Blessing is then pronounced.

For further instruction on this great subject we cannot do better than read Bishop Hall's volume on Confirmation in the *Oxford Library of Practical*

Theology, in the same series as the volume on the Catechism referred to a few pages back.

Once more let us remember that in Baptism we become members of Christ and temples of the Holy Ghost; in Confirmation, the fulness of these gifts is poured upon us.[1] Let us never, therefore, speak or think lightly of Confirmation.

The rubric which follows the service enjoins that no one shall be admitted to the Holy Communion until he be confirmed, or be ready and desirous to be confirmed.

It is ever to be remembered that any such child may receive Holy Communion before his Confirmation, or on some special occasion, as, for instance, if he be on a bed of sickness.

[1] See Archdeacon Hutchings's valuable book on the Person and Work of the Holy Spirit.

THE FORM OF THE SOLEMNIZATION OF MARRIAGE

THE Church of God has always honoured holy matrimony, and deemed it right that a religious service should accompany the contract. At the same time, a religious ceremony is not essential to the validity of marriage, and nothing can be in worse taste than for people who are not Christians to come to be married in church.

Less change has been made in the Marriage Service than in any other. In 1662, the celebration of Holy Communion was made to be no longer obligatory, but was strongly recommended.

It is a great pity that so few Church-people return to the old custom of being married early, and of receiving the Bread of Life as the only fitting conclusion and blessing of the service. The very term wedding *breakfast* alludes to the custom.

The publication of banns has been spoken of in the Service for the Holy Communion.

There are certain Christian seasons in which marriage has always been forbidden, and in England these were Advent Sunday until eight days after the Epiphany, Septuagesima until eight days after Easter, Rogation Sunday until Trinity Sunday. The feeling, no doubt, is that great joy is unfitting for a time of penitence, and that great festivals, such as Easter and Pentecost, are better kept when undistracted by even such a sacred solemnity as marriage.

There was also an old canon law which forbade all marriages of persons related up to the fourth degree of cousinship. We have a very clear and distinct 'Table of kindred and affinity,' shewing between whom marriage is unlawful. The principle underlying the Church's prohibition of certain marriages is this: a man's relations are equally his wife's relations, and a woman's relations are equally her husband's relations. This is why marriage between a man and his sister-in-law is so strongly objected to. Once admit that a man may marry his sister-in-law, there is no reason at all why he should not marry any of his relations-in-law, nor why a woman should not equally marry any of her husband's relations.

And this would completely upset the sacred ideal

of marriage, and the sweet sanctity which surrounds home and all its many relationships.

Marriage is a lesser sacrament, and has the outward sign of the giving and taking of a ring, and of joining of hands, and the inner grace of love. We cannot treat it too reverently, and at a marriage service it is most desirable that people should be provided with books, and taught to join in the service.

The service should always be performed by a priest, for a deacon has no authority to pronounce blessings.

It may be divided into three parts—

(1) The Exhortation.

(2) The Espousals.

(3) The Nuptials.

The wedding party should come as far as the entrance to the choir, and the solemn exhortation be read.

Marriage is a type of the mystical union which is between Christ and His Church.

Mystical, as we said before, means *Divine* and *hidden*, something we could not find out through our own minds.

It is very needful that every one should be told in plain words by the Church of God what a sacred state of life holy marriage is, and how dreadful

a thing it is to rush into it carelessly, or from any but the best and highest motives.

Our Lord honoured holy marriage by His presence at the marriage of Cana.

In early times the espousals took place some time before the marriage, and it is a great pity that no religious service is set forth for the hallowing of an engagement.

The questions asked of the man and of the woman are very old.

The woman is given by her parent or friend over to the Church, who gives her to her husband, and the beautiful words of the vows are as fresh as ever.

The promise is, 'Till death us do part.' There can be no divorce, no parting of those whom God joins.

Then comes the third division, the Nuptials, or wedding proper.

The man places the ring on the woman's finger, uttering the words, 'With this ring,' etc. *Worship* ('With my body I thee worship') means *honour*. We have the same word in the expressions 'glory,' 'worship,' etc. In Old English, the word was not only used of the honour paid to God by man. Prebendary Reynolds points out that Wiclif renders our Lord's words, "If any man serve Me, Him will My Father *worship*," where we now read *honour*.

Then follows a solemn prayer, adapted from the old English service, during which the congregation should stand and the bride and bridegroom kneel. The solemn words of our Lord, 'Those whom God hath joined together let no man put asunder,' are peculiar to the English service. We owe them to Archbishop Hermann.

And with the Blessing the Marriage Service proper ends.

The Psalm, either lxvii. or cxxviii., is meant to be the introit to the Holy Communion Service.

The Lord's Prayer and the versicles and prayers and blessings are from the old service, and the address or sermon on marriage was added in 1549, and is almost entirely taken from Holy Scripture.

An address is often given instead, and of course would be given after the Nicene Creed, if, as is intended, the Holy Communion is celebrated.

Otherwise the service ends rather abruptly with St Peter's exhortation to the bride not to be afraid with any amazement—that is, terror, want of presence of mind.

If, owing to the fact that the relations of one or both the persons to be married have prejudices which must be considered, or are not Church people, it is, of course, permissible to have Holy Communion early, and the wedding later in the day.

THE VISITATION OF THE SICK.

THE Church from the earliest days, following the example of her Divine Master, has always cared for the sick, and the service which we are about to consider teaches us that our Mother Church cares for her children from the moment of their birth until the moment when she lays their tired bodies in the grave.

The service is very much the same as it was in the old English Use, but it used to be the beautiful custom for the priest to recite the seven penitential Psalms on his way from his own to the sick person's house.

The Salutation, 'Peace be to this house,' is most comforting, and is, of course, in our Lord's own words.

Then follows the Lesser Litany, the cry of the sick ('Lord, have mercy on us,' etc.), of which we so often read in the Gospels. The versicles, which are the

same (with two additions) as those which occur in the Marriage Service, come from the Psalms. The prayers which follow are adapted from the old English service.

In the first prayer, the sick person used to be prayed for by name.

'Look down, O Lord, from heaven, and behold and visit thy servant *N.*'

The petition in this prayer that the sick person may be defended from the danger of the enemy is very appropriate.

It has always been believed that our great enemy attacks us in our hours of mortal weakness.

The second prayer is also from the old English services, with alterations, and until 1662 it was addressed to our Blessed Lord. It is a pity this was altered, for in sickness it is so natural to turn to our pitiful and tender Lord, who "bare our sicknesses," and who shewed in His earthly life how tender He is to the sick.

Then follows a long exhortation, as in the old English service. The latter part of it may be omitted if the sick person is very ill. The teaching is very clear and beautiful. All illness is sent by God. Sickness is a real vocation, a time in which we have something to do for God.

Some of us have read Newman's wonderful poem, *The Dream of Gerontius*, or have heard it, together with Dr Elgar's glorious music, and we remember how the dying Gerontius says—

Raise thee my soul and play the man.

The sick man is to be asked about his faith, the Creed is repeated to him, and he replies exactly as he replied, or as his sponsors replied, on his baptismal day.

It is a great thing for us to have firmly fixed in our minds short acts of faith, of hope, of charity, and of contrition.

We should learn them by heart in days of health, and they will come into our minds in hours of weakness. Then, if the priest bends over us and asks us if we believe, we can faintly reply, "O my God, I believe in Thee, increase my faith. I hope in Thee, strengthen my hope ; I love Thee, and desire to love Thee more and more, and above all things, and all others in Thee and for Thee."[1]

And for an act of contrition—"O my God, I am truly sorry for my sins, because they have offended Thee, and because they have crucified My Saviour Jesus Christ."

[1] Dr Bright's *Private Prayers.*

Forgiveness of those who have done us wrong, and satisfaction for any wrong we have done, are to be urged. How dreadful it would be if we had not practised these things in our lifetime!

And then comes the injunction that the priest is to move the sick person to make a special confession of his sins.

The teaching of the Church on this matter is perfectly clear—

(1) Her priests receive at their ordination the power of absolution.

(2) They are bound to hear the confessions of any persons whose consciences are troubled.

(3) No one is compelled to confess his sins to God in the presence of a priest.

(4) All are bound to confess their sins to God definitely in some way or another.

The sad and awful thing is that when not a few earnest clergy get to the dying-beds of persons, rich and poor, whose consciences they know should be troubled with the remembrance of sins of commission and omission, they find them absolutely without any penitence. It is a very difficult, though, thank God, not an impossible work to awaken the dead conscience. No wonder that earnest clergy strive to awaken the sense of sin in the consciences of the healthy, and if

the consciences of any are troubled, to induce these persons to make their confessions in the time of health and peace.

And let us remember that it is not only sins which the world counts sins which ought to burden souls.

The Absolution, which is perfectly clear and definite, is adapted from the old English service. Of course, the grace of absolution depends on the penitence being real. In 1549, the Prayer-book had a rubric, 'And the same form of absolution shall be used in all private confessions.'

Then follows a most beautiful prayer, and Ps. lxxi., the Psalm of sickness in the Church from all time, and used in the old English service before the anointing of the sick.

The lovely antiphon, 'O Saviour of the world,' is the one antiphon left to us; it comes from the old English service.

This is a beautiful prayer to learn by heart; it can be said in times of need, on days of penitence, and by the bedside of the dying.

Then follow the Blessings—the first composed in 1549, the second taken from Num. vi. 23–26.

In 1549, after the last prayer there followed the rubric, 'If the sick person desires to be anointed, then shall the priest anoint him, upon the forehead or

breast only, making the sign of the cross, and saying a short prayer.' This was left out in the Prayer-book of 1552, and so the anointing of the sick has gradually dropped out of use. It has, however, never been forbidden, and there is a desire to restore this most beautiful rite, so scriptural and so symbolic.

St James (v. 14) says the elders of the Church (presbyters) are to be called to the sick man, "and let them pray over him, anointing him with oil in the Name of the Lord." Perhaps the loss of this scriptural rite has caused us to think far too little about intercessory prayer, and it is very likely that powers are lying unawakened in the Church through our want of faith.

THE COMMUNION OF THE SICK

KEBLE'S lovely poem on the *Visitation and Communion of the Sick* may well be quoted—

> I came again: the place was bright
> "With something of celestial light"—
> A simple altar by the bed
> For High Communion meetly spread,
> Chalice, and plate, and snowy vest.
> We ate and drank: then calmly blest,
> All mourners, one with dying breath,
> We sate and talk'd of Jesus' death.

In 1549, the rubric was, 'And if the same day there be a celebration of the Holy Communion in the church, then shall the priest reserve so much of the Sacrament of the Body and Blood as shall serve the sick person, and so many as shall communicate with him (if there be any), and so soon as he conveniently may after the open Communion ended

in the church, go and minister the same, first to those that are appointed to communicate with the sick (if there be any), and last of all to the sick person himself.' It was added that the Confession and Absolution and the Comfortable Words in the Communion Service must be said.

This was dropped in 1552, but the omission, mercifully, is not prohibitive, and the necessity for taking the reserved Sacrament to the sick is perfectly overwhelming.

Most of the bishops sanction the practice.

When there is a private celebration there is a special Collect, Epistle, and Gospel.

In the Scottish Church the following rubric is added to the Communion Service.

"According to a venerable custom of the Church of Scotland, the priest may reserve as much of the consecrated gifts as may be required for the communion of the sick and others who could not be present at the celebration in Church."

There is a direction to the priest to remind the sick person that if it is impossible for him to receive the Holy Communion, he can communicate spiritually. And this is true of all who by no fault of their own are cut off for a longer or a shorter time from the Sacrament. The old English order spoke even more

strongly than our present one. It said, 'Only believe, and thou hast eaten.'

An excellent form for spiritual communion is found in *Before the Throne*, and if we make it a rule to use it on days when we ought to be at church and are lawfully absent, great will be our gain.

No service is more full of teaching than the Visitation of the Sick. We should carefully read it, and consider—

(1) If we by learning Collects and Psalms and acts of faith and hope and love and contrition, are at all preparing for times when we shall find it hard to turn our minds to God.

(2) Any one of us may be left in charge of a sick person. We should be careful to see that the clergy are told of the case. And we should try, if need be, to minister to the person ourselves. Psalms and prayers learned by heart will be of great value, and will repay us for the trouble of learning them when we find we can pray by a sick-bed without the help of a book.

And finally, we should often ask ourselves if we are trying to be what God wishes us to be, so that if sickness came we could feel it was sent by God, and that we could put ourselves into His hands for life or for death.

THE BURIAL OF THE DEAD

IN the old English service books there were several services to be said after a death.

First, a solemn commendation of the soul to God.

Then came the offices of Vespers and Matins for the dead.

Then the mass for the dead. This was called the Requiem, because the first words of the introit were—

"Requiem æternam dona eis, Domine" (Eternal rest grant to them, O Lord).

Then came the actual burial. In 1549, several changes were made; the Lesson, 1 Cor. xv., was inserted, but the ancient prayers for the dead were kept, and there was also a celebration of the Eucharist.

In 1552, all mention of the Holy Communion was unhappily omitted, the old prayers for the departed were taken away, and those which remained were less definite. No Psalms were appointed.

In 1662, fresh Psalms were appointed.

The service must not be read over—

(1) Unbaptized persons.

(2) Those who are legally excommunicate.

(3) Suicides, not pronounced insane.

It is very needful that we should understand that it is mockery to use this service over people outside the Church, non-Christians.

The body is met by the clergy, who sing or say three anthems or antiphons.

The first is the great word of our Lord—

"I am the Resurrection and the Life."

It seems to give the key-note of the service—hope.

Then come the words of hope from Job, which used to be said in a service for the dead in the old English order.

And the third is taken from 1 Tim. vi. 7 and Job i. 21.

In the old English service many Psalms were sung, three were directed to be said in 1549, and in 1552 all Psalms were taken away. In 1662, one of two Psalms was appointed to be said, the 90th or 39th, neither of which is really so appropriate as those given in 1549—the 116th, which tells of deliverance from death and of walking in the light of the

living; the 139th, with the joyful assurance of the presence of God always; and the 146th, "When the breath of man goeth forth, he shall turn again to his earth."

The 39th seems a Psalm for the aged rather than the dead; the 90th is very beautiful, and has become very dear to us with the words of encouragement and prayer, "Prosper Thou the work of our hands upon us, O prosper Thou our handy-work," which seems to fit so well with the conclusion of the grand resurrection Lesson, "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

The beautiful poem in the *Christian Year* for the Burial of the Dead seems to echo this in the concluding lines—

> Then cheerly to your work again,
> With hearts new-braced and set
> To run, untired, Love's blessed race,
> As meet for those who, face to face,
> Over the grave their Lord have met.

This Lesson is St Paul's argument for the Resurrection, "The natural body shall have its individual identity, and yet be a spiritual body."[1]

[1] *Conversations on the Prayer-book*, p. 304.

The words 'baptized for the dead' are a difficulty. As the book I have just quoted says—

> It is . . . explained as chiming in with the other place "Why should we Christians live in danger, distress, and jeopardy, if it were not for the future life? Why should we be baptized, undergoing outwardly the likeness of death, inwardly a death to guilt, and resurrection to the new life made everlasting by Christ's Resurrection—He being the first-fruits of them that slept." So every baptism bears witness to the resurrection of the dead, or else it is a mere vain ceremony.[1]

Perhaps even a simpler and equally probable explanation would be that people are baptized with the desire of being in communion with those who have gone before in the Faith of Christ.

After the Lesson the celebration of the Holy Communion can take place, but sometimes the celebration is earlier in the day than the actual funeral service.

In the Prayer-book of 1549 the Lesser Litany, the Lord's Prayer, and these versicles followed:—

V. Enter not, O Lord, into judgment with Thy Servant.
R. For in Thy sight no living creature shall be justified.
V. From the gates of hell.
R. Deliver their souls, O Lord.

[1] *Conversations on the Prayer-book*, pp. 304, 305.

V. I believe to see the goodness of the Lord.
R. In the land of the living.
V. Lord, hear our prayer.
R. And let our cry come unto Thee.

These versicles were omitted in 1552, and now the service at the grave begins with the words from Job xiv., and the beautiful 'In the midst of life we are in death.'

These words, 'In the midst' to the end of the anthem, were composed by a monk of St Gall in Switzerland in the ninth century. The tradition is that they came into his mind as he was watching some workmen who were building a bridge, and who were often in danger. The original Latin version begins, "Media vita in morte sumus."

These beautiful words might well be learned by heart, so that in "weary hours of sickness" they can be said by heart for ourselves or for others.

We do, indeed, need to pray that nothing shall be allowed to make us fall away from our Lord in the last hour, so that in the last great waterfloods no evil shall come near.

Then follows the casting of earth, and the committal of the body.

In 1549, the following was the form adapted from the old service—

'I commend thy soul to God the Father Almighty, and thy body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certain hope of resurrection to eternal life through our Lord Jesus Christ, who shall change our vile body that it may be like to His glorious Body, according to the mighty working whereby He is able to subdue all things unto Himself.'

The solemn commendation of the soul was omitted in 1552, and the present form inserted. Many people feel that this is hardly a suitable form to be said over all persons. The truth is, the Prayer-book, from beginning to end, is meant for converted people, for people in a state of grace, and it was not supposed that persons who habitually neglected everything in the shape of a religious duty in their lives, who were not even infrequent communicants, would wish to be buried with the Church's rites.

Then follows the antiphon from the old service, 'I heard a voice,' the Lesser Litany, and a beautiful Collect, which should be the Collect when there is a celebration of Holy Communion.

Perhaps no service in our Prayer-book has suffered so much at the hands of Puritans as this for the dead. It is lamentable, indeed, that the prayers we offer for our departed ones should have been made so much less clear, in the very service when we need them most. But we should, indeed, be thankful that

more and more recognition of the undoubted lawfulness of prayers for the departed is becoming general, and this perhaps is one of the fruits of the sorrow and anguish of so many in the South African War.

As Miss Yonge rightly says, "The overthrow of so much that may add to the peace and bliss of souls in their waiting state has been most unfortunate."

A COMMINATION

COMMINATION means warning, and the compilers of the 1549 and 1552 Prayer-books felt the great necessity of protesting against some frightful tendencies of the Reformed teaching, as, for instance, that the elect could not be lost, and that therefore sin was of no account.

The first part of the service, down to the end of the Exhortation, was composed in 1549, and the latter part is taken from the old English service for Ash Wednesday.

The Introduction refers to the custom in the very early days of Christianity, when sinners were publicly rebuked and publicly absolved. The Reformers were quite as anxious for purity of life as any other Catholics, and we have many instances recorded, in the history of Presbyterian and other reformed Churches, of offenders being publicly rebuked for even such sins as whistling or taking a walk on

Sunday. In fact, the discipline set up in Scotland and in some of the American states far exceeded in severity anything attempted by the Church.

In the English Church we—as this Preface laments—have allowed our discipline to fall into abeyance, and everything is left to the individual conscience; and indeed among the Presbyterian and Protestant Churches discipline has pretty well died out. Among ourselves, happily, the sense of sin and expression of penitence seems on the increase, for which indeed we may be thankful.

The Curses are not uttered against individuals, but against sins.

People cannot be too often reminded that the Bible, from cover to cover, does plainly inform us that sin shuts us out from God, and that certain outward acts are sinful. Now that is the point. It is possible that a communicant who could answer questions about his faith in a perfectly satisfactory manner might be indulging in some gross sin. It is this danger which makes the seasons of penitence and the practice of self-examination and of definite confession to God so absolutely important.

Going through the sentences—

Is reverence for father and mother always

rendered as a matter of course? Are people always willing to pay due respect to their parents?

The next sentence denounces any injuries to our neighbour. Are quarrels between neighbours quite unknown? And are people always considerate of their neighbours' convenience?

Then, 'He that maketh the blind to go out of his way.' Bishop Wilkinson once applied this curse to all mothers who taught their children to obey the world rather than Christ. Any of us who set those around us a bad example are making 'the blind to go out of his way.' We think it won't hurt us to go and see a bad play or read a bad book or neglect Sunday once in a way; we forget those among whom we live, for whose sakes we are to 'sanctify' ourselves.

Then there are curses against all sorts of false dealing; this sin is not at all uncommon.

'He that smiteth his neighbour secretly.' The person who writes anonymous letters which are meant to wound the receiver falls under this curse.

We have only to read the newspapers in order to convince ourselves that people do fall into all the other sins which are next denounced. Yes, and people who are supposed to lead most respectable lives.

So Ash Wednesday comes with warnings for which we who live in the world may be thankful and humble, for we can any of us be led to the beginnings of these sins. Our Lord, in the Sermon on the Mount, shews us how to deepen the warnings and commands of the Old Testament, and search the depths of our hearts.

The curse against putting one's trust in man is really the denouncing of a worldly life—and what is a worldly life? It is simply a life which puts the thought of God outside. A life where all our plans, pleasures, interests, are ordered without God being taken into account.

In the last curse we find the unmerciful and covetous classed with other persons whom we should probably consider much worse sinners. Yet, in the Bible, who are more sternly denounced than the unmerciful and the covetous? Our consciences, what do they say as to almsgiving, as to the place money holds in our hearts, as to whether God's service or money-making comes first?

Then, after the Exhortation, which was drawn up at a time when there was very little preaching, and which is full of sound teaching, we come to the penitential part, taken from the old English service. All the seven Psalms of penitence are said on Ash

Wednesday, the 51st in this service, the others at Morning and Evening Prayer. They are Psalms which we should learn by heart, especially the 51st and the *De Profundis*—"Out of the deep."

The prayer which begins 'O most mighty God' was adapted from the Service for the Blessing of the Ashes, and the General Supplication is founded on Joel ii., which is still the Epistle for the day.

The Blessing was added in 1662, and it is a great pity that Num. vi. 24, 25, from which it was taken, has not been strictly followed with the threefold repetition of the holy Name. However, the Blessing is really not in place, as the service should be followed by the celebration of Holy Communion with no break.

Here one division of the Prayer-book ends—that which belonged to the Manual, that is, the Office-book belonging to the clergy.

The Ordination Services belong to the book known as the Pontifical, the book used by the bishop.

However, there are some Occasional Offices which should first be noticed.

FORMS OF PRAYER TO BE USED AT SEA

THE present form was drawn up in 1661. There is little in it which needs explanation, but it is right that those who go to sea should know that there is such a service; and, indeed, any one of us may some time or other be glad to pray the prayers 'to be used in storms at sea.' We should notice the words of committal to the deep of the body of one who dies at sea. The form for the Burial of the Dead is followed until the time of laying the body in the grave: then come these words—

'We therefore commit his body to the deep, to be turned into corruption, looking for the resurrection of the body (when the sea shall give up her dead), and the life of the world to come, through our Lord Jesus Christ; who at His coming shall change our vile body, that it may be like His glorious Body, according to the mighty working, whereby He is able to subdue all things to Himself.'

THE ACCESSION SERVICE

THIS is ordered to be said every year on the day on which the reigning sovereign began his or her reign.

There is one prayer in it which we should all know and try to use. It is the one which begins 'O God, the Father of our Lord Jesus Christ.' It is a most beautiful prayer for unity.

THE CHURCHING OF WOMEN

THIS is the mother's thanksgiving. A rite of this sort comes straight to us from Jewish times. This Prayer-book form has been very little altered from the old English one, only the Psalms were changed in 1661. In the old service the 121st Psalm and the 138th were those appointed.

The woman is directed to come 'decently apparelled.' For some time after the Reformation the wearing of a white veil was insisted on by the authorities of the Church, but this seems now to have fallen into disuse.

THE ORDINATION SERVICES

FROM the first days there has ever been a ministry of men set apart to minister of the things of God to men.

Almighty God, out of His Chosen People, set apart a class of men to be His priests, and we remember how fully our Lord recognized the authority of the priesthood. He obeyed the law, and commanded those lepers whom He healed to shew themselves to the priests.

And He set apart His Apostles and made them the foundation of His Church. Our Lord intended His Church to be a visible society, which should convert the world. He did not promise any gift, any grace, except through His Church And that Church was to be made up of people who were all set apart to God, who all had a work to do, who were all priests, sharing in the priesthood of Jesus Christ. Certain members of the Church have a

special ministry given to them by God through others of His ministers, in direct succession from Apostolic days.

This ministry is threefold, and consists of bishops, priests or presbyters, and deacons.

The Preface to the Ordinal or Ordination Services says—

'It is evident unto all men diligently reading the Holy Scripture and ancient authors, that from the Apostles time there have been these orders of ministers in Christ's Church—bishops, priests, and deacons.'

Bishops correspond to the Apostles.

Priests to those called elders in the Acts.

Deacons or servers are first heard of in Acts vi., when seven men were appointed to give out alms.

There is no doubt at all as to there being an ordained ministry from Apostolic times. Ordination is mentioned over and over again in the Acts; but at first the order of bishop does not seem to have been fully distinct, certainly not so long as the Apostles were on earth.

But in a very few years we find the Christian Ministry as we have it now, clear and unmistakable.

The Apostolic Ministry is threefold, and the power of ordaining is in the bishops only.

Of course, in this little book, it is impossible to

enter into the evidence for these statements, but we shall find what we need in two volumes of the Oxford Library of Practical Theology—*Holy Orders* and *The Christian Tradition*, and if we like, we can go on to study Bishop Gore's book on *The Church and the Ministry*.

But we should try to understand what is meant by Apostolic Ministry or Succession.

Let us read a few words from *The Christian Tradition*, by Mr Pullan.

> Apostolical Succession means that no man is legitimately qualified to exercise the ministry of the Christian Church unless he receives his authority from a source which runs back to the Apostles by a lineal, historical commission. . . .
>
> Every priest in the ancient Christian Churches, Eastern and Western, Greek, Roman, and Anglican, has received ordination at the hands of a bishop who preceded him, and thus in unbroken line there is secured a connection with the Apostles, and with Jesus Christ Himself.

Episcopacy, or government of the Church by bishops, has existed since the close of the days of the Apostles.

We must remember that the Christian Ministry is given to men from above, never from below.

It is possible for bishops or priests to be chosen for their office by the whole Church, but they receive

their ministry from the hands of the chief minister of God, and as we humbly believe from the Shepherd of shepherds Himself.

The first of the Ordination Services is the Ordaining of Deacons, and is very simple.

Notice that each Service of Ordination is preceded by or contains the Litany, the great service of intercession, and in the Litany a special intercession is introduced for those to be ordained deacons or priests, or to be consecrated as bishops.

We must notice also that the ordination or consecration is part of the Service of Holy Communion. We sometimes read in a newspaper that the ordination (or consecration) was followed by the Holy Communion Service. This is absolutely incorrect, as the ordination or consecration takes place in the middle of the Liturgy.

We will now examine the Service for the Ordination of Deacons. A sermon is first to be preached, and the candidates presented to the bishop, who asks if there is any 'notable,' that is, *known* cause, why any one of them should not be ordained.

The candidates, before the reading of the Gospel, are asked very solemn questions, and are then solemnly set apart for their office, the bishop laying his hands on each one, and giving the New

Testament to each. The Gospel is then read, and the rest of the service proceeded with.

The deacons need not proceed further to the priesthood, but as a rule they do, and the year or two years of their diaconate are regarded as a time of preparation for the awful office to which they are to be called.

Our Prayer-book in every way lays great emphasis on the immense difference between the two offices.

In the office for ordaining priests there is the same presentation of the candidates and solemn demand if any objection can be made to any one. The Litany follows, with the special intercession, and the Eucharist is begun, and then, after the reading of the Gospel, which is either St Matt. ix. 36, containing the words of our Lord about the fewness of labourers, or St John x., the description of the Good Shepherd, a most solemn exhortation follows, and then come the questions and answers, much more searching than those for deacons: and then the impressive silence for prayer at this the most solemn moment of any man's life.

> And this deep pause, that o'er us now
> Is hovering—comes it not of Thee?
> Is it not like a Mother's vow,
> When, with her darling on her knee,

She weighs and numbers o'er and o'er
Love's treasure hid in her fond breast,
To cull from that exhaustless store
The dearest blessing and the best?[1]

The Church offers her intercessions for those who are to lead her warfare, for we all, laity and clergy, have our share in the priesthood of the whole.

Then comes the prayer for the giving of the Holy Ghost—the old Latin hymn, *Veni Creator Spiritus*, so old that its origin is practically unknown. Another prayer follows, and then comes the solemn act of ordination.

The bishop and the priests present lay their hands on the heads of the ordinands, and the bishop says—

'Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the Word of God, and of His holy Sacraments; in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.'

It is quite impossible to suppose these words do not mean what they plainly say, that Christ by His ministers does give the gift of absolution.

[1] *Christian Year*, 'Ordination.'

The Nicene Creed follows, and the rest of the Holy Communion Service, with a special prayer for the lately ordained.

Deacons and priests are not infrequently ordained on the same day, the deacons being examined and ordained after the Epistle, and the priests after the Gospel, which may be the one in the Office for Deacons, St Luke xii. 35–38, or the one from St Matt. ix., while the Epistle is to be from Eph. iv.

Bishops, however, sometimes keep one Ember season for deacons and another for priests, and this certainly keeps the great distinction between the offices of deacon and of priest fully in view.

People should be encouraged to go to ordinations, and certainly no service better repays study or more fully puts to silence certain erroneous statements sometimes made about the Church and her Ministry.

THE CONSECRATION OF BISHOPS

THIS is a most beautiful and impressive service, and it is ordered that a bishop should only be consecrated on a Sunday or holy day.

It differs from the Ordination of Priests and Deacons, as the Holy Communion Service begins at once; the sermon is preached in the usual place, after the Nicene Creed; and the Litany, with its special intercession, is said after the sermon. Notice, however, that there is far less distinction between the Office for Ordination of Priests and the Form of Consecrating a Bishop than there is between the Ordination of Deacons and the Ordination of Priests.

The archbishop or presiding bishop always reads the Collect, which is not unlike the Collect for St Peter's Day; it was inserted in 1662. The Epistle is either St Paul's direction to St Timothy, or his most touching address at Miletus to the Church of Ephesus. It is always read by a bishop.

The Gospel is either the one containing our Lord's commission to St Peter—St John xxi.—or the record of His gift to His Apostles, contained in St John xx., when He breathed on them and gave them the Holy Ghost, or the great command to His Apostles in St Matt. xxviii.—"Go ye and teach all nations."

This last is wonderfully appropriate for the consecration of a missionary bishop.

The Gospel is read by another bishop.

Then the bishop elect is presented to the chief pastor by two other bishops, and if he is to be consecrated to a diocese in England, or in any place under the king's jurisdiction, the king's mandate of consecration is read. But, of course in the Scottish or American Church this is not done, nor where a bishop is going forth to some missionary see in foreign parts not under English rule—Japan, for example.

The oath of obedience to the archbishop is taken, and the archbishop invites the congregation to pray, and the Litany is said, the solemn questions are asked, the help of God solemnly invoked on the head of the bishop elect, who then retires to put on the rest of his episcopal dress; he has hitherto only worn his rochet. While he is doing this, the choir usually sing an anthem, and when he returns he kneels

down before the archbishop and the *Veni Creator* is sung over him. Then the bishops lay their hands on their brother's head, and the chief pastor utters the solemn words—

'Receive the Holy Ghost, for the office and work of a bishop in the Church of God, now committed unto thee by the imposition of our hands; in the Name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the grace of God which is given thee by this imposition of our hands; for God hath not given us the spirit of fear, but of power, and love, and soberness.'

A Bible is given to him by the archbishop or presiding bishop, the rest of the Service of Holy Communion is said, and, as in the case of those ordained to the diaconate or the priesthood, those newly called to so great and awful an office receive the Bread of Life; in the strength of that food we pray that they will go until they come to the Mount of God.

Any of us who ever have the great happiness of being present at an ordination or a consecration at St Paul's Cathedral, will be able to testify how uplifting and glorious such services are, and how in them we learn more and more to understand both the greatness of the pastoral office and the truth of

our own share in the never-ceasing intercession of the Church of God.

More and more we learn to pray for our pastors, for those who teach, for those who learn; more and more our prayers go up for the whole Church of God. And we cry—

'O Lord Jesus Christ, who didst say unto Thine Apostles, peace I leave with you, My peace I give unto you, regard not our sins, but the faith of Thy Church, and grant unto her such peace and unity as are agreeable to Thy will, who livest and reignest, God, world without end. Amen.'

For that unity should be our desire, our prayer; and the more we learn to value our own Church, our Prayer-book, our Apostolic Ministry, our Sacraments, so much the more must we long that all outside may be gathered in, and that other branches of the Church may recognize the glorious work and the Catholicity of this our English Church.

The study of the Prayer-book should lead all of us, the readers of this book, the newly anointed soldiers of Christ, confirmed, equipped for battle, to realize how great a work the Church to which we belong may do for God.

We have such great blessings—an Apostolic Ministry, and Sacraments, and yet no laws stifling

free inquiry as to interpretation or making us afraid of investigation.

Let us be faithful—to our Creeds, to our Prayer-book teaching; let us go forth to reflect our risen Lord, who dwells in us, who has given us His Spirit.

And we cannot fail. "Lo, I am with you always, even unto the end of the world," is His promise to each disciple now and until He comes.

THE END

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